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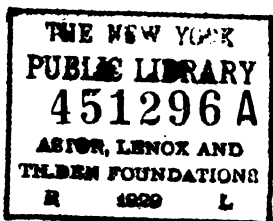
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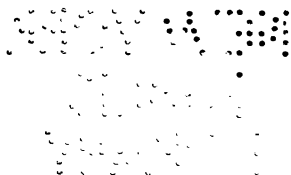
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To the Wife,

WHOSE WISE AND TENDER CARE
EVER GAVE CHEER TO HIS HOME AND HIS HEART;

WHOSE CONSISTENT CHRISTIAN LIFE AND
EARNEST CO-WORKINGS

ADDED EFFICIENCY TO HIS OWN LIFE WORK:

AND

To the Children,

WHOSE HIGHEST GOOD HE SO ARDENTLY DESIRED,

AND WHOSE FILIAL LOVE ADDED COMFORT AND PLEASURE

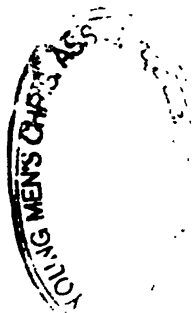
TO THE CLOSING YEARS OF HIS LIFE;—

TO THESE LOVED AND LOVING ONES

THIS MEMORIAL OF THE HUSBAND AND FATHER

IS RESPECTFULLY INSCRIBED BY

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PREFACE.

SOON after the death of REV. JAMES M. CHALLISS, his son, Mr. Luther C. Challiss, with the concurrence of the other members of the family, decided to publish a volume which should gather up and perpetuate something of the history of his father's life and labors.

This decision was prompted by the affection of a devoted son for a father whose worth was deeply appreciated by his family and personal friends, and whose labors had been so abundant and successful in the different fields where he had served as pastor. Many who had enjoyed his ministry in the different churches which he served, joined in a request for such a memorial volume of this faithful Christian man and devoted pastor.

At the request of the family, the author consented to prepare the work. The material placed in his hands was general and limited.

Mr. Challiss kept no diary; but a few years before his death he wrote a general summary of his life, clustering together on a few pages, the leading facts of a somewhat eventful life of seventy years. This summary, and a large number of letters, principally addressed to his sons and other members of the family, and also a number of miscellaneous papers, were placed in the hands of the author in a few days after the funeral of Mr. Challiss.

This material has been increased and certified by reference to records of the churches he served and other religious bodies with which he was connected; by extended correspondence with his old friends, and others, both in this country and in England; by personal visits to the different fields occupied by him, and by the author's intimate personal acquaintance with the deceased for nearly twenty-five years.

Knowing that biographies, even of the best and most noted men, command but a limited circulation, and not designing this work for the general market, it was agreed that it should be prepared from that stand-point which would give it the greatest interest to those for whom it is especially intended—the family, personal friends, and old parishioners of the deceased. To add some local interest to the work, and

also to afford a better appreciation of the labors of Mr. Challiss in the different fields occupied by him, quite a full historical notice has been given of the churches which were under his pastoral care, especially of the old churches he so faithfully served.

The publication of the volume has been delayed, partly because of the fragmentary condition of the gathered material and the many sources from which it was necessary to gather it; but chiefly because of the pressure of professional duties.

During the preparation of the work, the old church, of which the author is pastor, has enjoyed a very gracious and extended revival—unequaled by any previous revival in this church during a history of more than one hundred years—and seldom equaled, in its power and extent, in the history of any church.

The book has been written amidst the pressure of duties as pastor of a large church, and these duties increased by this special work of grace.

The author would gratefully acknowledge his indebtedness to the many friends who have so kindly responded to his questions and letters of inquiry, and whose contributions and personal recollections give interest to the work.

Nor can he fail to notice the very generous provision made by Mr. Luther C. Challiss for the preparation and sending forth of this memorial of his honored father.

Mr. Challiss defrays all the expense involved in the publication of the work, and will then assign to the different churches his father served, about the number of copies that can be disposed of by them, leaving them to use, according to their own choice, all the proceeds for some object of interest to themselves, so that the entire proceeds from the sale of the work shall go to objects of benevolence.

The author has experienced real pleasure in following the life and labors of one so unassuming, yet so useful; and it is sincerely desired that no imperfections of his work will be allowed to mar the beauty of a life thus devoted to Christ, or in any wise hinder the mission of such a man's memory.

JOHN R. MURPHY.

SALEM, N. J., *May* 18, 1870.

REV. JAMES M. CHALLISS.

CHAPTER I.

ANCESTRAL HISTORY.—ITS MOULDING INFLUENCE.

THE living stream, whose healthful tide
With life and joy the vale supplied,
While hastening on its way,
Deep beneath some mountain slide,
A mighty mass and spreading wide,
Is buried up to-day.
But living streams of hidden power,
Whose flow is checked the passing hour,
Impatient of delay;
Still gather strength where mountains tower,
Increased by each restraining hour,
To force their onward way.
So mid the gloom of error's night
God's own truth—that blessed light—
Has oft been lost from view;
But living truths that come from God,
Despite oppression, tears, and blood,
Their onward way pursue.

“THE Seine flows on more majestically after receiving the dead bodies of the heretics.”

Such was the message sent to Pope Gregory XIII. by Charles IX., immediately after the massacre of St. Bartholomew. While the dying groans of thousands of his betrayed and butchered subjects were yet lingering in his ears, this base-hearted man hastened off a special messenger to Rome to repeat these cruel words

to the Pope, with the exultant assurance that the Protestants were extirpated from France.

“This intelligence filled all Rome with the wildest joy. The ‘Te Deum’ was sung, and the firing of cannons and special heralds announced the welcome news to all the region around. The Pope and Cardinals joined in procession, to return solemn thanks to God for the extirpation of the heretics. The massacre was extolled as the triumph of the Church. Medals were struck off as triumphant memorials of the event, and the day which witnessed this most wicked deed of blood was designated as, ‘The celebrated day of St. Bartholomew, most cheering to the Catholics.’”

The Huguenots, or French Protestants, had been struggling for many years, to maintain the truths of the Bible as they understood them, against the gross errors of Romanism. This long conflict had often led them through scenes of fearful suffering. Years of oppression, of imprisonment and relentless persecutions, of terrible tortures and martyrdom, had fairly tested their integrity. The arm of civil power was often aided by priestly intrigues, and these combined agencies were working assiduously against them, and ever seeking their destruction. Sometimes the Huguenots were encouraged by partial success or limited concession or cessation of active persecutions from

their enemies. But often the days of seeming prosperity and large increase, were only preludes of disappointment and defeat and terrible disaster. Often in these days of promise, designing men, more from political aspirations than from religious principle, joined their ranks, and greatly swelled their numbers; and often the Huguenots were beguiled by unwise or designing leaders into political alliances and party conflicts. Often, too, they were betrayed by the perfidy of secret enemies or avowed friends. But they were always hated and persecuted by the Catholic party, and generally oppressed by the civil power. It is a marvel, explained only by the power of God's grace, that men should so long endure so much suffering, yet remain so inflexible to the truth.

The art of printing scattered Bibles through the land, and gave great and ready diffusion to religious truths. "Printing," said Luther, "is the latest and greatest gift by which God enables us to advance the things of the gospel." The printed Bible did much in adding converts to these persecuted Huguenots, and in strengthening them to maintain their conflict with the errors and powers of Popery. The reading and study of God's word made them more earnest-hearted and hopeful in their faith, and more determined and valiant for the truth. With the Bible in their hands and its promises accepted as, "Yea and amen in Christ

Jesus," these persecuted ones encouraged each other in their sufferings for Christ, and recognized their afflictions as, "working out for them a far more exceeding and eternal weight of glory." Thus they were held nearer to the duties of a pure religious life; guarded against the excesses of formalism, superstition, and the general impiety of the age; and strengthened to endure the severe persecutions which they encountered from the enemies of a pure religion, because of their unyielding faith in simple Bible truth.

Their pure faith and blameless lives, their loving spirit, their peaceable, well-disposed conduct, and industrious habits gained them many admirers and adherents, and should have commanded the respect and commendation even of their enemies. But the leading spirits of the Roman Catholic Church, could never brook the advancing influence and increasing numbers of the Huguenots. Especially as their increase gave them political influence even without political assumption. Resting upon the dogma that, "The Church possesses the right to extirpate heresy and exterminate heretics," the Catholics waged incessant warfare against the Huguenots. No means were too dishonorable, no intrigue too treacherous, and no torture too diabolical, in their work of persecution. The highest applause of men and the full remission of all sin were freely proffered to those engaged in this

crusade of death. Early and often was the secular authority invoked against these heretics, to stay their progress and to suppress this heresy. The secular arm was too ready to join in this crusade. Edicts against heretics were easily obtained. Heresy was declared a crime punishable with death, and judges were forbidden to remit or even mitigate the penalty.

Great suffering followed these edicts. The villages of the Huguenots were razed, and their country laid waste. Congregations were dispersed, and their meeting-houses pulled down or burnt. The worshipers were arrested and hurried off to prisons. Many of them were tortured to death, and their mangled bodies burnt. Thousands upon thousands perished. No age or sex or condition was respected. So general was this work of torture and death, that annual processions were instituted to give thanks to God for the destruction of the heretics. Kings encouraged the murderous zeal of the persecutors, and walked bare-headed in the processions of priests and monks to witness the burning of the condemned Protestants.

Sometimes, the divided council of the enemies of religion, or their exhausted efforts gave transient relief to the sufferers, and the lull of persecution afforded opportunity to fill up their decimated ranks. But the fires which smouldered for a season would soon burst forth again with increased fury. Gigantic measures

were devised again and again to rid the land of these persistent heretics. Terrible sufferings would follow these new edicts. A mighty flow of martyr blood would mark the footsteps of the persecutors all over the land. Deep moans of sorrow from the fatherless and the childless might be heard in every city, every village, and every valley. Men and women, less moved to suffering for the truth, and less fortified for that suffering by the truths of the Bible, and by the grace of the God of the Bible, would have yielded to this continual pressure of opposition, torture, and death.

At length the great tragic act for the fearful and complete extirpation of the French Protestants had been determined on. The infamous Catharine De Medicis, and her weak and bigoted son, Charles IX., are entitled to the credit of arranging and carrying out, if not of instigating, the wholesale slaughter of the massacre of St. Bartholomew.

A temporary suspension of persecution and an assurance of toleration throughout France had completely removed the fears of the Huguenots. With professions of friendship and great proffers of hospitality, many of their leaders and principal families had been lured to Paris, to join in the festivities connected with the marriage of the king's sister, and to grace the royal nuptials by their presence; and now, while rest-

ing in supposed security, under the sacred pledge of hospitality, at the midnight hour, the tocsin tolled the signal of slaughter. The appointed assassins rushed forth by royal command to their work of blood and death. Men, women, and children, residents and strangers, alike fell victims to this well-planned massacre. The whole city was one great slaughter-house, and flowed with human blood. The bodies of the slain, all exposed and mutilated, blocked up the doorways, and lay in every lane and passage of the city. They were heaped up in the courts of the palace, and multitudes were cast into the Seine, then swollen with a flood. All over France similar deeds of blood were enacted, and probably not less than one hundred thousand perished in this one general slaughter. Among these were many of the noblest sons and daughters of France, some of her profoundest philosophers, and very many of her most skillful and industrious artisans.

Yet all this was planned and executed under the guise of religion and in the interest of the Catholics, and was claimed by them as a glorious victory obtained by their Church over heresy. Rome and papal France and Spain were wild with joy and exultation over this grand extermination of heretics.

But in vain all this effusion of blood, and these shouts of victory, and exultant predictions. All these

gigantic efforts, and the sufferings and death induced, did little more to check the onward flow of truth than did the bodies of the heretics the flow of the swollen Seine. Protestants were not exterminated. God's truth was not crushed out. Heresy to Rome still existed, even in France. The Huguenots remained a power, perhaps with fewer political aspirations, but more true godliness.

The spirit of the Protestants of that age is well exhibited by the conduct and language of Bernard Palissy, in early life a wandering artisan, but a man of true genius, and afterwards the philosopher, the geologist, the chemist, and artist, but more generally known as the great potter of France. At about the age of thirty he became a follower of Christ, and a believer in the religion of an open Bible. It was a time when the fires of persecution were raging hottest. Printing had been suppressed by a royal edict, the reading of the Bible was prohibited under penalty of death, and many were suffering this penalty by fire. But Palissy did not conceal his sympathy with Protestants, nor hold his peace as a preacher of the doctrines of the Reformation. He was arrested, and doubtless would have been condemned and burnt as a heretic, but his great genius was needed to minister to the comforts and pride of royalty. So he was permitted to live on in comparative security. But at length, in

the seventy-eighth year of his age, he was arrested as a heretic, and imprisoned in the Bastile. His enemies required, that he should recant or be publicly burnt. It is said that Henry III. visited him in person to induce him to abjure his faith.

"My good man," said the king, "you have now served my mother and myself for forty-five years. We have put up with your adhering to your religion amid fires and massacres. But now I am constrained to leave you in the hands of your enemies, and to-morrow you will be burnt unless you become converted."

"Sire," answered the unconquerable old man, "I am ready to give my life for the glory of God. You and those who constrain you, and all your people can never constrain me, for I know how to die."

And die he did, shut up in the Bastile, rejoicing that he was able to lay down his life for his faith.

Thus with persistent faith, pure life, and heroic endurance, did the men and women of that age maintain the truths of the gospel, through many long years of oppression, suffering, and death. The great clouds of sorrow that hovered over them, and the seas of blood which threatened to engulf them, alike failed to put out or even darken the lamp of light they held up to the world.

More than one hundred years after papal exultations over the extermination of the Protestants by the

massacre of St. Bartholomew, another infamous woman of France, a distinguished and influential courtesan, of Louis XIV., wrote to one of her friends, "If God spares the king, there will not be a single Huguenot in twenty years." The work of extermination was fearfully commenced. A few months later this same woman wrote: "The king begins to think seriously of his salvation, and of that of his subjects. If God spares him, there will be only one religion in his kingdom."

The king lived more than thirty years, yet this work was not accomplished. His infatuation and zeal in persecuting his own most desirable subjects, justified the predictions of Madame de Maintenon, but there was a power behind the throne giving direction in this conflict; and while France robbed herself of multitudes of her best artisans, and many of her noblest philosophers, and hundreds of thousands of her best citizens, God opened doors for these exiles in other lands, and through them other lands became enriched, not only with material wealth, but with moral power and spiritual life. The Huguenots were scattered, not exterminated. Their influence and power as Christians were disseminated, not crushed out. All that cruel laws and Jesuitical intrigue could do for their extirpation was fully done. The king directed his minister to write to the governors of the provinces

that, "He will not suffer any persons in his kingdom but those of *his own* religion." Orders were issued that Protestantism must cease to exist, and that Huguenots must everywhere conform to the royal will, and edicts were accordingly published with the design of carrying the king's purposes into effect.

The edict of Nantes was revoked. This celebrated edict was signed by Henry IV., April 3d, 1598. It was violently resisted by the Catholics because it conceded too much to the Protestants. It was received with great hesitancy by Protestants, because it granted them so little of what they regarded as inalienable rights. But it seemed to be finally accepted by both parties as conceding no more, and granting as much as the time and circumstances would warrant.

By this edict Protestants were allowed the most ample liberty of conscience, but were restricted in the public exercise of their religion to certain localities. Their social and civil rights and privileges were in the main conceded. The provisions of this act had often been grossly violated by the Catholics, but so long as it remained a law, the Protestants felt that they had some legally conceded rights and some ground for civil redress. But when the "Act of Revocation" was published their last hope of justice to themselves or restraint upon their enemies was blotted out, and they were left in the merciless hands of foes,

strong in power, unscrupulous in their intrigues, and cruel even in their tender mercies.

Now these poor Protestants were exposed to all kinds of influences, and sufferings and death, to compel them to abjure their faith and become Catholics—bribes, large and tempting, were freely offered ; and when these were spurned, their property was confiscated. Their children were denied education, except under Catholic guidance. They were alienated from their homes by guile or carried off by force. Multitudes were cruelly torn from their parents and carried into remote provinces, to be subject to Catholic training. The terrible system of Dragonnades was adopted. The scenes of brutal outrage and fiendish torture, which occurred in connection with these can never be described. Companies of soldiers, of the roughest, most cruel of men, were quartered on Protestant families, with the right to invade every privacy and to gratify every lust. The dragoons entered the houses of Protestants with drawn swords, shouting, “Kill, kill, or become Catholics.” Many, to escape their tormentors, fled from their homes to the woods, to the wilderness and caverns of the mountains. But they were pursued like wild beasts, killed or driven back to their homes, and compelled to feed and lodge their persecutors, and to endure outrage and torture worse than death. In a word, these poor Huguenots

were insulted, trodden under foot, fined, robbed, flogged, outraged, sabered, hanged, and burnt. Every merciless cruelty was heaped upon them that the ingenuity and malignity of inquisitors could devise.

"They sat and planned
Deliberately, and with most musing pains,
How to extremest thrill of agony,
The flesh and blood and souls of holy men,
Their victims, might be wrought, and when they saw
New tortures of their laboring fancy born,
They leaped for joy, and made great haste to try
Their force—well pleased to hear a deeper groan."

Thousands were slaughtered outright; thousands had their lives worried and tortured out of them; thousands more were left to starve and pine away in prisons; and thousands were sent to toil and die in the galleys. Yet there was no cessation of this war of suffering and death, which was waged against defenceless men, women, and children all over France. These persecutions were without excuse—they were ferocious and barbarous, and shroud the name of Louis XIV. with the blackest infamy.

No wonder that hundreds of thousands sought deliverance in exile from their homes and country. Flight or conversion to Catholicism was the only relief for them. They were Protestants from conviction, and with most, all the influences and powers which their enemies mustered could not lead them away from the path which the Bible pointed out. They persistently refused to be converted. They could not

become Catholics. "Nor could they act the terrible lie to God, and seek their personal safety at the price of hypocrisy." They chose rather to die. Flight was their only relief. It was a sad relief,—to tear themselves away from their own vine-clad hills and beautiful valleys,—from the homes of their childhood and the graves of their fathers, and go, they knew not where. But it was this or death.

Often before had persecution sent many Protestants of France into exile. But never had there been such a mighty wave of emigration as now rolled out from the borders, on all sides, over mountains and seas. Despite Louis' vigilant guards, and his severe penalties against emigration, the living tide flowed on. Old men and women, strong men, and mothers with their infants, young men and maidens joined the throng, endured the fatigue, risked the penalties, and hastened into foreign lands, to find unknown homes among strangers, and people of strange tongue, rather than violate their consciences as enlightened by the Bible.

Very few of these exiles ever returned to their own country. Persecutions continued from generation to generation, ever and anon breaking out with new fury. But the Huguenots were not exterminated even in France. Though terribly persecuted, greatly scattered, and rigidly proscribed, yet despite their suf-

ferings and the exultation of their foes, they lived on, and the great truths they held were the more precious because of the fearful penalties under which they were held. Men may be sacrificed for the truth, and kings may force their best subjects into exile, but the truth goes not out with the generation that upheld it. Truth never dies. It cannot be exiled. Its vital forces do not succumb, either to the arm of civil power or the intrigues of designing men.

It is true that the policy of Louis XIV. succeeded as far as such projects can succeed. France seemed converted, and the Jesuits triumphant. But this was only a seeming and empty triumph. Now the great and wise and good men of France lived only in the past. Her best artisans were in exile. Her commercial and manufacturing interests were greatly embarrassed. Many villages were almost depopulated, and there was a general prostration of the material interests of the entire kingdom. There was even a greater loss of moral power. Excesses of cruelty induced profligacy. With this there came, by slow but sure approaches, distrust and disregard of all forms of religion. Then infidelity came in like a mighty flood, deluging the entire land. Men rushed on with blind and mad enthusiasm, overleaping all the restraints of religion or reason, till "The Reign of Terror" in 1793 seemed like a retribution to the Catholics for their

reign of persecution in former centuries. As in these centuries the persecuted Protestants fled from the intolerance of those in civil and ecclesiastical power; so, in 1793, priests and potentates fled before an infuriated, infidel mob, not a few falling victims to a spirit of madness and slaughter which their own cruelty to others had induced.

While France suffered great loss by her persecutions God so made the wrath of man to praise him that the truth was advanced and the world received great gain. These exiles carried with them, not only their literary acquirements, their mechanical skill, and habits of industry, but also their unconquerable devotion to the principles of their faith and their earnest love for the word of God. Thus the lands which gave them refuge were blessed by their coming. Their scattering among the nations strengthened the struggling Protestants there, and aided in the dissemination of truth. In England, especially, was their influence good and their assistance of great importance, not only in the impetus they gave to literature and the mechanical and manufacturing interests of the nation, but in the aid rendered in maintaining the Protestant faith against the usurpations of the Catholic party, and the efforts of neighboring Catholic sovereigns to make England a Catholic power. Great numbers of them joined the army of William, Prince

of Orange, and rendered valuable service in resisting and defeating James II. and his allies, and in placing a Protestant sovereign upon the throne of England. But for the aid of these exiled Huguenots the conflict would have been greatly prolonged and the results doubtful. Their own experience in sufferings gave zest to their valor and strength to their arm. They were more than a match for the Catholic allies whom Louis XIV. furnished James II. to aid him in subduing the Protestants of England. Thus England was delivered from the reign of a Catholic king and saved from papal cruelties.

The history and conflicts of the Huguenots have been dwelt upon thus at length, not only because the paternal ancestors of the subject of this memoir were found among these sturdy men, but also because their earnest life and fidelity to truth had no little influence on the extension of that Evangelical religion of which he was a faithful preacher for nearly a half-century.

The moral influence of such a history cannot be lost. It travels down the pathway of time, and shapes the destinies of nations. It lends strength to truth in its conflicts with error, and gives assurance that truth shall gain the victory at last. The example of such men lives when they are dead, and future generations are moulded by them. The influence of their example may not be recognized, yet their toils and endu-

rance and inflexible adherence to principle often give character to their descendants for many generations. The great events of any period are not simply the ebullitions of the moment, but often have their springs far back in the history of the past. So the character of the men in one generation is indebted in no small degree to the example of the men of former ages. How much the subject of this memoir was influenced by the history of his ancestors we cannot tell. But the positiveness of his character, the simplicity of his faith in God, his inflexible adherence to Bible truths, and the fidelity of his Christian life certainly exhibited a spirit like theirs.

CHAPTER II.

PARENTAGE AND FAMILY.

THE paternal ancestors of Rev. James M. Challiss were Huguenots, educated for centuries amid the conflicts of truth with error, and often amid scenes of sufferings and death, endured for righteousness' sake. What part they personally acted in the great events of these long conflicts; how much they personally endured during the bloody scenes through which they were called to pass, and how many of them sealed their fidelity to their faith in God by martyrdom, are the unrecorded particulars of past history, which cannot now be gathered up. But it is well known that rather than be false to their convictions of Bible truth, they became exiles from the beautiful valleys and vine-clad hills of their native land; they forsook the comforts and hallowed associations of their homes and the homes of their fathers, and submitted to the hardships of emigration, uncertain of finding a home, and the comforts or even the necessities of life in a foreign land. They were equal to any emergency, and would

not be recreant to their principles or act the coward's part. They were inflexible in their faith and undaunted in their sufferings, "Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt."

During some great exodus of the Huguenots, probably about the middle of the Seventeenth Century, they fled from their homes in the South of France and finally settled in Essex, the great agricultural country of England. Whether this location was selected because it was first reached from the coast of France, or because as agriculturists, they preferred it, is not certainly known. But in this county, near Chelmsford, was born, about the year 1675, Mr. Daniel Challiss, the great-grandfather of the Rev. J. M. Challiss. He married and settled at Panfield Farm, near Braintree, Essex County. He had ten children, who were born and grew up in that parish. The youngest of these ten children was Mr. John Challiss, who was born in 1719. This Mr. John Challiss had six children, only two of whom, James and John, lived to reach the age of manhood. John, who was the youngest of the family, was born at Panfield Farm, December 2d, 1767. He was the father of Rev. J. M. Challiss. He emigrated to America, in 1794.

Little is known of the history of these generations,

more than that they were industrious and frugal, and comfortable in life, good citizens and consistent Protestants. The principles which led their fathers into exile remained dear to their children from generation to generation. The Huguenots of France became the Nonconformists of England. The great-grandfather and his family were Protestant Dissenters of the Independent denomination. In the language of a descendant of the English branch of the family: "They have ever been real Nonconformists, firm to the truth for which the Master died."

James, the only brother of Mr. John Challiss, on the death of their father took possession of the farm at Panfield, where he was born and where he died. He married early, and had fourteen children by his first and three by a second wife. After his second marriage he became a Baptist; and some of his children and grand-children are of the same faith. He was a man of vigorous mind, faithful in the duties of Christian life, and sound in doctrine. As his brother John was leaving for his new home in America, he presented him with a copy of "Gill's Body of Divinity," as a parting gift, desiring that his faith in God might be according to the exposition of the doctrines of God's word by this favorite author. This work is still retained in the family of Rev. J. M. Challiss, as a precious memento of the past.

The children of Mr. James Challiss by his second wife are all living. Of those by the first wife, only three now remain—Sarah, who was born in 1785; James, born in 1788; and Emma, born in 1804. Sarah, now Mrs. Ward, a widow in her 84th year, has a distinct recollection of the time when her uncle John started for America in 1794.

In 1848, she and her family came to this country, but in about four years returned to England. Her daughter, Mrs. Parker, remained here. She died in Philadelphia, in 1857, leaving three children, William, Sarah, and Emma.

Mr. William Challiss, a son of Mr. James Challiss by his first wife, died in 1866. He was a Baptist and an earnest Christian. His son says, to his praise, "My father was a follower of our Lord and Saviour, Jesus Christ. He was a man firm in principle, slow in decision, much in meditation and in closet-prayer, also never neglecting family prayer. By his godly life and faithful teaching I hope I gained much good to my own soul. Both my father and mother died in the triumphs of the gospel." They left four sons, John, William, James, and Daniel, and two daughters, Mary and Lydia, all still living at Bush-farm, near Chelmsford, Essex county, England.

Of the other children of this large family of Mr. James Challiss, some died in early life, and others

grew up, married, and left families. But it is not necessary to follow their history further. Sufficient has been presented to show that the English branch of the Challiss family is now represented by quite a numerous posterity.

On the mother's side, the ancestors of Rev. J. M. Challiss appear to have been a very respectable old English family of Essex, by the name of Milbank. His grandfather, Robert Milbank, was born at Panfield Hall, Essex county, in the year 1742. He married Mary, daughter of Samuel and Mary Watkinson, of the Parish of Felstead, Essex. She was born in the year 1745. Some of her family emigrated to the United States, and their descendants are now living in the Eastern States, and are citizens of wealth and influence. Mr. Milbank, soon after his marriage, settled at Little Waltham, where their seven children were born, Mary, Elizabeth and Sarah, Robert and Samuel, and Ruth and Ann. Mr. Milbank was a farmer, comfortable in circumstances, energetic in his business, and much respected in the community. He died at Little Waltham, September 26, 1780, at the early age of thirty-eight years. Mrs. Milbank was thus left to an early widowhood with these seven children, five of whom were under ten years of age. She was a woman of great decision of character and energy of purpose. Right bravely she met the re-

sponsibilities of this trying position. For years, alone, she faithfully attended to the wants and education of her family. The after history of these children showed the impress of this mother's fidelity and character made during these years of struggle.

About four years after her husband's death, Mrs. Milbank was married to Mr. John Lambert, of Panfield Hall, by whom she had one child, Rachel. Mr. Lambert also had several children by a previous marriage. He was a farmer of considerable property, a man of excellent mind, and of good general information, and great independence of character. He was enterprising, and ambitious of advancement. He was also a sturdy Puritan, both in his politics and theology,—zealous in his religious faith, strongly democratic in his political views, and uncompromising in his opposition to a national church, and “church rates,” to support the “Establishment.” He ever denounced the injustice of the law which compelled him and thousands of fellow-Englishmen to support a church with which they had no connection, and but very little sympathy.

Mr. Lambert had long cherished the purpose of emigrating to the United States. He was probably influenced to this desire both by his views of political and religious liberty and the hope of worldly advantage to himself and family. He finally visited the

country, and after some months of examination he was so well pleased with the prospects of its growth in material prosperity, and the advantages it offered to men of enterprise, and also with its republican form of government and perfect religious toleration, that he resolved to make it his future home. He returned to England for his family, and early in 1794, with his wife and part of their children he embarked at Liverpool for America. Of the Milbank children, Elizabeth,—afterwards the mother of Rev. J. M. Challiss,—Samuel, and Sarah accompanied the family, and also some of the Lambert children. Sarah Milbank died March 10, 1794, while they were on the passage—a great grief to them all, casting a dark shadow over the bright scenes and happy prospects of their future home. The rest of the family arrived in safety, after a dangerous and tedious voyage of fourteen weeks.

Mr. Lambert purchased a large tract of land in Pittsgrove, Salem county, New Jersey. The purchase did not prove as profitable as was expected, and he disposed of it after a few years, but he continued a resident in Salem county till near the time of his death, which occurred in Philadelphia in 1803, at the residence of his son-in-law, Mr. John P. Cooper. He was a farmer of much note, for his day, and was deeply interested in the introduction of foreign seeds and stock, and in the advancement of husbandry in

general. He had consultations, written and personal, with Gen. George Washington on the agricultural interests of the country. His name is favorably represented by quite a number of descendants now residing in Salem county, New Jersey.

His wife, Mrs. Mary Lambert, grandmother of Rev. J. M. Challiss, died in Penn's Neck, Salem County, New Jersey, December 28, 1802, in the fifty-seventh year of her age. Four of her children by Mr. Robert Milbank,—her first husband,—Mary, Robert, Ruth, and Ann remained in England, and all died there. Mary married Mr. Samuel Watkinson, a son of her mother's brother. They had three children, one daughter and two sons. Her second husband was the Rev. J. Bass, by whom she had two children, a son and daughter. All these are now dead, except the daughter by her first marriage, now Mrs. Mary Joscelyne, in the seventy-second year of her age. Her husband died early in 1866, after a married life of forty-six years. Mrs. Joscelyne has been a Congregationalist for many years. Two of her children were Baptists, and also some of her grandchildren. She is a very excellent Christian woman, full of faith and good works. She has seen much sorrow and has known some of the severest struggles of life. But God has not disappointed her trust. She still leans upon his arm and rejoices "as the manna falls day by day."

Three of the Milbank children left for America with Mr. Lambert in 1794. Of these Sarah died on the passage; Elizabeth, who was mother of Rev. J. M. Challiss, was born at Little Waltham, May 2d, 1770, and was just about twenty-four years old when they reached Philadelphia; and Samuel, who was the youngest son of the family, born at Little Waltham, December 15th, 1775, and was in his twentieth year when they reached this country, and was full of hope and anxious to engage in the great conflicts of business life. He first settled in Philadelphia, and was associated in business with a Mr. Robert Morris. After a few years he moved to the city of New York, and purchased a property in what was then regarded the suburbs, but by the rapid growth of the city, soon became a part of its active business centre. Mr. Samuel Milbank was a man of sterling business qualities, of strict integrity, and of a generous heart. He was also a consistent and active Christian. He rapidly grew in wealth and in the esteem of his fellow-citizens of the great Metropolis where he had fixed his home.

While residing in Philadelphia, in the year 1798, he married Elizabeth Wall, an English lady, who was fellow-passenger with the family in their voyage from Liverpool to America. She was an estimable Christian woman, and a devoted wife and mother. With great prudence and skill she managed the domestic in-

terests of their numerous family, ever making their home the abode of comfort and pleasure. Carefully and prayerfully she sought to train her children to a life of piety and industry. Nor were her labors in vain. The fruit of after years showed the anxious sowing of good seed in carefully prepared soil. The loving tenderness and simple dignity of the wife and mother gave a charm to the home of this family, which was grateful to the heart of every guest, and inexpressibly dear to the members of the household.

It is not strange that the Rev. J. M. Challiss so often referred to his "dear Uncle and Aunt Milbank." He often spoke of the influence of their encouraging words and Christian sympathy, during the early days of his ministry. In these times of his inexperience and anxious labors and earnest struggles, how "like cold water to a thirsty soul," were the cheering words and acts of kindness from these Christian relatives to the young pastor. He loved to visit them at their home, and to have them or any of their family, "come to the humble home of the plain country preacher." He often expressed his gratitude for the good influence of this uncle and aunt upon his Christian life and his work in the ministry. He seemed unable to tell his full appreciation of their worth, and their kind-

ness to him, and he felt their death as a son, who mourned the loss of his own parents.

Mr. and Mrs. Milbank had twelve children ; seven sons, George, Charles, Samuel, Robert, Isaac, Jeremiah, and James ; and five daughters, Eliza, Mary, Susan, Ann, and Sarah. All of these grew up to maturity. Four of the sons and the five daughters are still living. Most of these have families, and are Christians like their parents, of the Baptist faith. They are prosperous and influential citizens. Most of them are living in the city of New York.

The father, Mr. Samuel Milbank, after a life of great activity in business, and of consistent piety, and usefulness in the church, respected and beloved of all who knew him, died at his country residence in Plainfield, New Jersey, on the 25th of July, 1853, at the ripe old age of seventy-eight years. Mrs. Milbank survived her husband a few years, cheering her children and grand-children by her presence. Finally, she came to her "grave in a full age, like as a shock of corn cometh in his season." She died in New York, February 6th, 1860, at the advanced age of eighty-two years.

In the same ship which brought the Lamberts and Milbanks to America, came also Mr. John Challiss, the father of Rev. J. M. Challiss. Mr. Challiss was then in his twenty-seventh year. Previous to leaving

England he was engaged to be married to Miss Elizabeth W. Milbank. In the old country, their fatherland, amid the hallowed scenes and associations of their childhood home, they had pledged to each other heart and hand for life's journey, and had agreed to share the hazards and hopes, the toils and joys attending that journey in a strange land. But for some reason—perhaps, desiring to have some reliable business engagements or some prospects of their future home before their marriage—their union was deferred until about a year after reaching this country. How far they succeeded in meeting these desires, and what their future prospects were, can only be inferred. Mr. Challiss had secured employment in a banking-house, and they felt their prospects sufficiently cheering to enter upon the duties and cares of married life.

On the 29th of April, 1795, Mr. John Challiss and Miss Elizabeth W. Milbank were married, in Philadelphia; and now with the world before them and Providence as their guide, they start anew on the journey of life. For the time being, they concluded to remain in Philadelphia doing the best they could in the position then held, but watching for openings of more promise and permanency. What hopes and fears, what joys and sorrows, what struggles and triumphs, were theirs, or how the current of life ran on,

they have not left us the means of knowing. But we have reason to believe, that with right brave hearts and cheerful spirits they sought to meet the duties of life and conquer in its struggles.

On the 24th of January, 1796, their first-born, John W., came to grace their household. Now a new impulse was given to their life-labors. Not for themselves alone, but also for this little one, of their own bone and flesh, were they to endure the toils of every day. They were learning the experience of many hearts, that love lightens the burdens we bear, and that it is sweet to toil for those dearer to us than ourselves.

On the 15th of January, 1799, James M., the second child, and the subject of this memoir, was born in Philadelphia, and now there were two to care for and two to love—the prattling little boy and his baby brother. What strange joy and anxious thoughts filled the hearts of the parents as they looked upon these little ones, dependent upon their care, and to be moulded by their influence. It was not care alone these little ones brought, but their presence and smiles shed light and joy throughout the household. The plans of future life are formed in reference to them. What promotes their good is willingly sacrificed, and what mars their joy brings no joy to parent hearts. How much these parents planned for the future of

their little boys and how bright that future seemed we cannot tell. But very soon all plans were defeated and the pleasant scenes were all clouded over. In the early autumn after the birth of James, Philadelphia was again visited by that terrible scourge, the yellow fever, and many were stricken down and died. Among the victims of this fearful pestilence was Mr. John Challiss. He died September 24th, 1799, at the early age of thirty-two years.

But little is known now in reference to the religious views or experience of Mr. Challiss. He had been carefully trained in childhood by Christian parents, and followed in after years by the earnest desires and efforts of a Christian brother, and had enjoyed the advantages of Christian associations. But how far he had profited by these privileges, or whether he ever made a confession of faith in Christ, or entertained a hope of salvation at the time of his death, is not known to us. He died so early in life and so soon after reaching this country, while a comparative stranger, and while yet his children were too young to remember or know in reference to this subject.

Little James was thus left to the sole care of a young widowed mother before he was nine months old. His mother was greatly embarrassed and depressed by the loss of her husband, and the responsibility, so suddenly thrown upon her, of providing for

and training aright these two little boys, the elder not yet four years old. Stouter hearts have quailed under afflictions less sudden and severe, and responsibilities less weighty.

Soon after the death of the father, the mother moved to the town of Salem, New Jersey, probably to be nearer her mother, Mrs. Lambert, who was then residing in that vicinity. But, in a little more than three years after her husband's death, she was called to mourn the loss of this dear mother. The only near relatives now left her in this country were her brother, Samuel Milbank, in New York, and a half-sister, Rachel Lambert, residing near Salem, but not yet grown to womanhood. She continued to reside in Salem, teaching a select school of young children and earnestly watching over her little boys, and carefully training them for the duties of their future life.

On the 8th of March, 1808, she married her second husband, Mr. Ephraim Sheppard of Salem. He was a kind husband and careful provider for the wants and pleasures of his family. He sympathized with his wife in her anxieties for the future of her boys, and greatly aided her in their education. But Mrs. Sheppard was not permitted to enjoy long the companionship of her husband. He died November 5, 1813; and thus early the mother was left to a second widowhood with her two boys and a little girl of four years

old—again to meet single-handed the conflicts of life. Right bravely did she encounter the trials and responsibilities of her position, and ever faithfully sought to do the very best she could for her children. Her own comforts were cheerfully sacrificed for their good and pleasure, not with doting and damaging fondness, but with wise discrimination and true maternal love. She was very anxious for the spiritual good of her children, and rejoiced over their conversion and growing usefulness in the church. She was a woman of earnest spirit and a faithful Christian mother. An English relative says of her, “She was of a sweet, amiable, but timid disposition—a good woman, much afflicted, but brave to endure, patient and humble.

Rev. J. M. Challiss’ remembrance of his mother was full of appreciation and tenderness. He ever delighted to speak of her worth,—her love and labors, her example and prayers. He felt that her moulding influence had much to do in shaping his life and developing whatever was good or useful in his labors. She felt honored that God had called her son into the ministry and made him useful in winning souls to Christ. She had felt some serious misgivings in reference to his entering upon this great work, and often expressed her anxiety lest he was mistaken in his call to the ministry, and her fears that he would fail in his undertaking, for want of natural qualifications or pre-

paration for the work. Perhaps these feelings were not entirely unmixed with the natural pride of a mother's heart for the position of her son in the opinion of the world. But when the decision of duty was fully made by this son, that he must preach, he had the warmest sympathies of his mother's heart in all his early struggles, and her prayers and counsels continued to follow him in his work until her death. She frequently visited him during his first settlement, greatly enjoyed his preaching and his society, and rejoiced that so much success attended his ministry. She died in Salem, at the residence of her son-in-law, Mr. John N. Cooper, on March 25th, 1842, in the seventy-second year of her age. She had been a member of the Baptist Church in Salem for nearly thirty years.

The only brother of Rev. J. M. Challiss, was John W. Challiss, who was his senior by three years. Among the papers of the subject of our memoir, we find this reference to his brother;—probably soon after his death. “My widowed mother removed with her two little boys, John and James, to Salem, New Jersey. My brother, John W. Challiss, remained in Salem during his entire life. He married Miss Ann Curry of that place. They had three sons, Robert, Thomas, and Spencer. My brother maintained a hallowed influence, both in the church and in the

town of his residence. He was a beloved member of the Salem Baptist Church for nearly twenty-nine years. Of this time he was twenty years an honored deacon, and twelve years a trustee and treasurer of the church. He died on the second of May, 1851, in the fifty-ninth year of his age, leaving a widow and three sons to mourn his loss." His son, Robert, died May 13th, 1844, leaving a widow and two daughters. He had been a member of the Salem Baptist Church about six years. The widow of J. W. Challiss, and the widow of his son Robert, and the two sons, Thomas and Spencer, and their wives, are still living in Salem, and are all members of the Baptist Church.

Mr. Challiss had also a half-sister, Mary W. Sheppard, the only child of his mother by her second husband. She was born August 1, 1809. She married Mr. John N. Cooper of Salem, a grandson of Mr. John Lambert, who was her grandmother's second husband. Mrs. Cooper's only child, a little boy, died in 1836, before he was four years old. She was a woman of great excellence of character, and an earnest Christian. Her name is still cherished with pleasure and gratitude by many friends, and by some who have special cause to remember her kindness. She died in Salem, October 20th, 1843, having been a member of the Salem Baptist Church for more than twenty-two years.

We have thus gone back to the earliest known ancestors of the Rev. J. M. Challiss, and followed up their history and the history of some branches of the family to the present time. We have also run ahead of the current of time in our narrative, in order to dispose of the family history in this chapter. While this work has been done with more minuteness of detail than will interest the general reader, yet it will be hardly full enough to satisfy the desires of the various branches of the family. Sufficient, however, has been presented to give a tolerably clear view of the family relations, and kindred antecedents and surroundings of the subject of this memoir, and we are now prepared to give our attention to his own personal history.

CHAPTER III.

CHILDHOOD AND YOUTH.

WHILE our own memory clings tenaciously to the events of our early years; magnifies little things into things of great importance; and gathers into her store-house many precious treasures, which are counted over again and again as we journey through life; yet the world generally, and even those around us, remember little or nothing of our early history. All through life, each one is so intent upon his own interests, and so absorbed in his own history, that outside of a very limited circle, but few notes are made of the passing events of individual experience. It is only here and there one of the multitude, and only now and then in the onward and rapid flow of time, that the world's attention is so directed to individuals as to inquire about their origin or to keep posted in their current history. Sometimes men attract attention to themselves by some abnormal developments, some physical deformity, or wonderful feats; some mental enormities or happy hits in trade; some strange

and impulsive moral heroism, or terrible crime. But the attention thus gained to themselves is much like that given by the multitude to the transient meteor or passing comet, more of wonder than inquiry. Occasionally one of superior genius or towering intellect or great goodness secures the general homage, and men pause to ask for his early personal experience and history. But as these are the developments of the maturer years of life, the inquiry does not begin soon enough to gain a full and clear history of his childhood and youth. Comparatively little is known of the early life, the thoughts, purposes, and experience, even of those whose wonderful genius or brilliant achievements in after years, have astonished the world, and who ever live in history. So little interest is felt in preserving the current thoughts and feelings of childhood and youth, that we fail to recognise the antecedent influence, which these often have in giving shape and direction to the subsequent labors of life. Doubtless many of the brilliant achievements of men, which seem to have resulted from some sudden and mighty throes of genius, have had their first conceptions in the thoughts of the child or youth, and have grown and matured by years of careful thinking, until the man has sent them forth without giving the child credit for their conception, or for ministering in anywise to their growth. It is true that a vast number of

"Air Castles" are built in childhood and youth, to be swept away by the experience of increasing years, yet it is also true that then foundations are sometimes laid for structures that will endure the wear of time. The declaration, that "men and women are only grown-up children," has in it more of truth than is generally conceded. If the influences we gather in childhood were clearly recognized in after years, we should find that the inclinations of life are often received in early childhood, and that the results we reach have been long foreshadowed.

But little can now be gathered up of the history of the childhood and youth of Rev. J. M. Challiss. He was the son of John and Elizabeth W. Challiss, and was born in Philadelphia, January 4th, 1799. His father died in September of the same year, and soon after, his mother moved to Salem, N. J., where his childhood and youth were spent.

He has left us only a general reference to events connected with this period of his life, but no consecutive record, and at this late day it is difficult to gather up the unwritten history of a child born in the last century. But few contemporaries of his childhood days remain, and with most of these the remembrance of any personal history of fifty years ago, except their own, is very vague and general. Some of the older people of Salem remember him as an interesting little

boy, the son of an English lady, left to early widowhood, who came with her two little boys to find a home in their town. There are some who shared with him the instructions of his mother's school, and can still recall many pleasant things connected with his childhood.

It is presumed that the early youth of James was very much like that of other boys; perhaps with some special shading of sorrow, which a fatherless condition throws over a sensitive heart—some maturer anxieties than are common to boys, but which a thoughtful little son would feel for a struggling, widowed mother in a strange land, far from her kindred.

He had the best advantages which this mother, most of the time alone in the work, could give her fatherless children. It was doubtless to their advantage that the mother was obliged to open a school to aid in the support of her family. They received the advantages which her school afforded, and at the same time remained under her constant and anxious care, freed from many evil influences which are encountered among strangers.

It was no small privilege to be watched over by a mother who ever thought, to the very extent of her ability, to give her children such mental and moral culture; to implant such principles of religion; and to form such habits of industry, as would best prepare

them for the duties of future life. Beyond doubt, this son received impressions from the anxious moulding hand of this mother which gave shape to his subsequent character.

When he had just entered his tenth year, his mother married her second husband, and before he was eleven a little half-sister came to grace the household. Those only who know the strange and joyful boundings of a boy's heart, when the first sister joins the family, can appreciate the feelings of James as he looked upon this new young face, and felt the responsibility and manliness of a big brother.

But this little one was soon to share the orphanage of her half-brother. Before her fifth autumn was passed, the mother entered upon her second widowhood, and James is left again to the sole guidance of this mother, who now has the care of three fatherless children.

So soon as he reached the proper age he left home to learn a trade. His brother John had already entered upon his apprenticeship. In reference to this period of his life, he says: "I was at a very early age bereft of my father—he having died the same year in which I was born. Thus I was left under nine months old, with a widowed mother, a fond mother, the only parent I have ever known. At this early period of my life my afflicted mother moved with her

two little sons, John and James, to Salem, N. J. Here, under her watchful care and many prayers, I was reared to years of accountability. Desirous to train her son to habits of industry, I was at a suitable age put out from home as an apprentice to Deacon Stephen Mulford, of precious memory, at the business of lady shoe-making. I remained until I was twenty-one years of age, so my opportunities for education were very limited."

During his apprenticeship, James, though away from his mother's house, was still near her and constantly under her moulding care and affectionate guidance and sympathy. Here in the sacred precincts of this mother's home, and in the warm embrace of this mother's heart, now impressed with the subduing experience and sorrow of a second widowhood, the apprentice boy spent many of his leisure hours. How gladly, when his day's work was ended, and on the early morning of the Lord's Day, he hastened to receive the cheerful welcome of this mother, and the childish greetings of his little sister, and to share with his brother the joys of companionship they so much loved. The influence of this continued and habitual association with his brother and little sister, under his mother's roof and guided by her anxious Christian heart, was happy in moulding his early habits and thoughts, and in developing that love of home, tender-

ness of all family ties, and that simple gentleness to children, which so much characterized his subsequent life.

But in the result of his early training we must not forget the influence of the worthy Christian family, and the devoted Christian man, with whom his apprentice years were spent. Deacon Stephen Mulford was a man of rare excellencies. He had professed his faith in Christ years before James was born, and for many years he was a faithful office-bearer in the Baptist Church. It is said of him, "He lived the religion he professed, and always gave it the influence of his example. He was a man of peace. He loved the gates of Zion and the souls of men. He was greatly beloved by all who knew him. He seemed to pattern after the beloved disciple who leaned on Jesus' bosom. In life he was eminently useful, and in his death, peaceful but greatly lamented." Such testimonials of character from those who were intimately associated with him for very many years, express no doubtful praise,—a noble eulogy to a humble but useful man of God. His memory still lives. He proved a faithful guide to James in his temporal and spiritual interests, and was ever remembered by him with great respect and love. He had thoughts concerning the boy committed to his care, above the mere profit he could realize from his labors. As a steward of

God he accepted the guardianship of the whole boy, body and soul, and sought to train him, not only in the business of the world but in that godliness which "hath promise of the life that now is, and of that which is to come." Mr. Challiss often referred to the influence which this man's example and teachings had upon his life, ever alluding to him as "Deacon Mulford of precious memory."

Such were the combined influences which his home and his apprenticeship exerted upon James during the years so full of danger to youth's inexperience and waywardness. But we are not to suppose that he was free from all the foibles and freaks of childhood and youth, or that he invariably responded to the motives addressed to his higher nature, or always rendered cheerful obedience to the calls of duty. He is not claimed as a prodigy in mental or moral developments, or in the improvement made of the happy influences surrounding him. With a nature and tendencies like other children and youth, exposed to many similar temptations and trials, it is not presumed that the current of his life always ran smoothly on. He doubtless came in for his share of heart-breaks and heart-aches, and often needed the chidings of reproof as well as the guidings of love. But the docility of his childhood, and the consideration and manliness of his youth, were such as to awaken the observation,

and call forth the commendation of the good men and women among whom he lived.

In answer to the question, "Did you know Mr. Challiss in his early life?" an intelligent old man replied, "Oh yes, I remember him well from a very little boy. He was a very docile child, and tender-hearted. I was older than he, but we were school-mates in the old Salem Academy. He was an amiable boy, rather serious-minded and considerate. I knew him well through his apprenticeship. He bore an excellent character, and was somewhat ambitious of position in social life, and had the esteem of those in the best society in Salem." A daughter of Deacon Mulford says, "I was at home during his residence in my father's family. He was a docile boy, attentive and serious-minded. Faithful to his duties he was always pleasant in the family and generally respected. He was quite a favorite with many, because of his amiable disposition and excellent character. Other boys were often jealous of him on account of this, but were compelled to respect him for his superior worth."

In the order of Providence, James was placed under favorable moulding influences, and happily yielded to their power. He passed through his childhood and youth without the contamination of those grosser sins to which youth often fall victims, and without con-

tracting those evil habits which generally commence in youth and hold men in their servitude as long as they live. Not only did he escape these evils during his youth, but his mind was then so fortified with moral principles and religious truths that he was better prepared to encounter and to resist the temptations which beset men through subsequent life. Happy is it for any youth who has passed through this treacherous period of life and entered upon his manhood thus unsullied, untrammelled, and armed with truth. Such hold the vantage ground on the great battle-field of life, and with the blessing of God are doubly sure of the victory.

With such advantages of position and with such armor for the conflict, early manhood dawned upon the subject of this memoir.

CHAPTER IV.

THE YOUNG CHRISTIAN.

THE development of the physical and mental powers of those we love is watched with interest and tended with care. Their unfolding and maturing, their strength and proper discipline, are vastly important in the wear and tear of every day, and in all of life's work. They cannot be too carefully guarded for their legitimate uses.

But far above these, rises in importance the spirit-life—the soul-culture—that which has the “promise of the life that now is and of that which is to come.” As love and obedience to God is more honorable than sinful pleasures, as immortality is greater than life, as the glories of heaven are better than the fading joys of earth, so does the soul's interest rise in importance above the material or mental wants of man. This, the more important interest in the life experience of Mr. Challiss, now claims our attention.

In very early youth his mind was deeply impressed on the subject of religion. His own account of his

conversion will afford us the clearest view of this important event of his life. This account is taken in part from his statement, remembered by his friends, and in part from a written statement found among his papers, of which he says, "My object in penning this narrative is to illustrate the providence and special grace of God to the unworthy."

"My religious impressions were of quite an early date, produced by the early instructions of my fond mother, so early that I cannot remember the day when I did not pray. Under this daily habit of prayer I became very self-righteous, so much so, that I thanked God I was not as other lads of my age were. I thought I was fit for heaven at any time, but oh, the delusion I was then laboring under! I thought I was rich and increased in goods and had need of nothing; not knowing I was poor and miserable and blind and naked. Under this delusion of mind, I did not long remain, but was in due time made to feel the plague of my own heart, and my danger as a poor lost sinner. My self-righteousness was terribly spoiled by a sermon preached by Rev. J. Sheppard from the words, 'And whosoever doth not bear his cross and come after me cannot be my disciple.' Testing myself by this standard, I perceived I was weighed in the balances and found wanting. I saw how imperfect and really selfish all my supposed righteousness was;

how unwilling I was to surrender my own will to Christ, or to give up my own plans and pleasures for his sake, or to make any real sacrifice for his cause.

“And now I was pressed down under a weight of guilt, and went mourning all the day long. My state of mind was soon discovered by my employer, Deacon Mulford. He embraced an early opportunity to converse with me on the subject of my soul’s eternal salvation. He said to me, ‘James, are you troubled about your soul?’ And when I answered in the affirmative, he took me alone, and pointed me to ‘the Lamb of God, who taketh away the sin of the world,’ and so he ‘taught me the way of the Lord more perfectly,’ and commended me in prayer to God, who is ever ready to listen to the prayers of his people. I have great cause for thankfulness that I was ever put under the pious influence and fervent prayers of this good man.

“About this time Deacon Mulford took me with him to the Quarterly Meeting of the Cohansey Church, held at Roadstown. At this meeting my soul was greatly benefited under a faithful sermon by Rev. John Peckworth, of Philadelphia, preached from the words, ‘Turn ye to the stronghold, ye prisoners of hope.’ I sat in the gallery, bowed down, feeling that I was a condemned prisoner—justly condemned. But

was there hope? Whither should I flee? When the meeting closed my eyes followed that preacher with a longing desire that he would come and speak to me, a poor broken-hearted sinner. But he knew nothing of my distress, and in my great despondency I felt like saying, 'No man cares for my soul.' Filled with deep anxiety I went to unburden my heart alone before God in prayer. I made my way across the fields to Deacon Sheppard's, and there, beside an old hay stack, I poured out my heart unto God.

"Thus with a burdened heart I continued to seek the Lord until I found there was hope even for 'the chief of sinners,' and I was brought to rejoice in the liberty of God's people. I saw unknown beauty in God's plan of salvation. Christ appeared to be just such a Saviour as I needed. And now, with trembling anxiety, I began to inquire, 'Lord, what wilt thou have me to do?' I knew I ought to confess Christ, and at length I ventured to cast all my care upon the Lord, and went forward for baptism, and told the people of God 'what great things the Lord had done for me.' The Baptist Church, at Salem, then under the pastoral care of the beloved Joseph Sheppard, welcomed me into her fellowship, after my baptism, which occurred on the 19th of October, 1817."

Thus, before he was quite nineteen years old, Mr. Challiss professed faith in Christ, and gave himself to

the people of God, henceforth to be known as a Christian—with obligations “to grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ,” and to work in the vineyard of the Lord, as fields of labor should be opened for him.

In those days there were comparatively few young men in the churches, and a shrinking timidity seemed to characterize them, and hold them back from active service. There were but few Sunday Schools, and less opportunity than now for the young men to develop their gifts and grow in efficiency. Perhaps the fault was mainly with the churches in not pressing them to more active service. Thus, much which the early love to Christ and the enthusiasm of youth would have accomplished, was lost to the cause, and many in the churches, who should have been zealous and efficient workers, had no aggressive force.

But our young Christian was favored with a judicious and earnest pastor, who found work for him to do, and put him at it, while his heart was all aglow with his first love to Christ. He not only encouraged him to take part in social meetings, but called on him to lead these meetings, and also appointed meetings in destitute neighborhoods to be conducted by him, in which he was expected to speak. His pastor sometimes gave him a text to think about and to talk about in these meetings, that his gifts and experience

might be promoted. There are a few still living who look back to these meetings as seasons of interest and enjoyment to their own souls, and remember with what earnestness this young Christian labored for his Saviour.

As Mr. Challiss advanced in his Christian course he had broader and clearer views of the way of life through Christ alone, and a fuller appreciation of the riches of that grace which had been manifested in his behalf; and also an increasing desire that all might share with him in the great salvation. Especially did he feel interested for the conversion of his young companions, some of whom, with grateful hearts, have testified to his zeal and fidelity in their behalf. He seemed anxious, from the very first, to be a whole-hearted Christian, and ever "to have a conscience void of offence toward God and toward men." A fellow-workman, not a Christian man, but disposed to call in question the sincerity of every body's faith, and to exult in his own unbelief, thus testified of this young man, "He was a remarkable youth. I have frequently come upon him unexpectedly, and found him kneeling in prayer. He seemed so sincere and earnest in his religion and so consistent withal, that I cannot understand it, but I guess *he* must be a Christian." Had he heard this, he doubtless would have said in his usual spirit of humility, "a reluctant compliment,

not to me, but to the grace of God which has made me to differ from others."

An aged Christian man, still living, who was an intimate friend of Mr. Challiss in his youth, says of him, "I was his senior by several years, but he professed Christ before I did. He often spoke to me on the subject of religion, and pointed out my personal duty and danger. Discovering one day that I was anxious about my soul, he proposed and urged that I should go and open my mind to the pastor. I hesitated, but he urged the more, and proposed to go with me. The time was fixed for the visit. I called at his mother's house for him, but he had been called out. I waited some time, but he did not return. His mother, who was a most excellent Christian, and who understood my anxieties from her son, talked with me and pointed me to Christ as my only refuge. In a few days after I met young Challiss on the street. He expressed his regret that he was absent when I called, and asked if I would not go with him at some other time. I answered that I would. Immediately he replied, 'Well, then, come, let us go now, right away.' I was hardly prepared for so prompt action, and hesitated, but he urged the point, and I conceded. We went to the pastor's, and for the first time I talked as an anxious, inquiring soul, with a minister of the gospel. I soon found peace in believing in

Christ, and after a few months was baptized and united with the church. This was more than forty years ago. We were both young then, but now Brother Challiss is gone, and I am an old man. Almost all of that time have passed away, and I must soon follow. It seems like recalling a pleasant dream to talk over those days. Oh yes! I knew Brother Challiss well, as a boy and as a youth; and knew him better as a young Christian. He was faithful and very conscientious in all his Christian duties, and his relations with the world. I remember the day and place when he gave up 'training.' We all had to 'train' in those days. He belonged to the Light Infantry, which was regarded rather as the 'upper ten' of our soldiery. He had gone out with his company to the parade-grounds. It was about the time he commenced holding meetings around. It occurred to him, all at once, that it was not consistent for him to be playing soldier and trying to preach Christ. Immediately he left his company and returned to his home, and I never saw him in soldier clothes after that day. All my remembrance of him is pleasant to me and creditable to him."

The young disciple in his early experience and consecration was foreshadowing the future Christian man. He made the interests of time conform to the claims of religion, and found his highest pleasure in the service of Christ. He early learned the power of prayer, the

secret of the Christian's strength and successful labors. He held daily communion with God in his revealed word; not by casual reading, but by earnest prayerful thought, and so he gathered his armor for the great conflict of life, and prepared to "endure hardness as a good soldier of Jesus Christ."

He entered at once into sympathy with his fellow-disciples, their joys and sorrows, their trials and triumphs. He endeavored to take into his own heart a full conception of the value of the immortal soul, and to realize the condition of those who were living out of Christ, having no hope, and without God in the world.

He made it a principle of his early Christian life to heed the dictates of conscience and cheerfully to give up matters of pleasure to the claims of duty and Christian consistency; seeking to avoid even the appearance of evil. And by faithful and earnest labors, his heart was kept alive to the claims of the Christian life and the joys of the Christian's faith.

Were these only the ordinary developments of Christian experience and only in the ordinary measure, or was the Master moulding him specially for the greatest work of the Christian life—preaching the gospel, pointing sinners to Christ, and feeding the flock of God? The sequel would seem to show that God was thus early preparing him for a special work, the ministry of the word.

CHAPTER V.

ENTERING THE MINISTRY.

“**W**HEN Jesus saw the multitudes, scattered abroad as sheep having no shepherd, he was moved with compassion on them, and said to his disciples: The harvest truly is great, but the laborers are few: pray ye, therefore, the Lord of the harvest, that he would send forth laborers into his harvest.”

The disciples were thus taught by the Saviour of men the importance of the Christian ministry, and also where they must look, in order that these laborers should be supplied according to the demands of the harvest. But the churches of Christ have often prayed for the needed supply of laborers without looking for the answer to their request. Much talent in the churches has remained buried up, because influences have not favored its development. Many young men have felt called to preach the gospel and have panted for the work; but very timid, and shrinking from the apparent presumption of their conviction, they have reluctantly turned to worldly pursuits.

They have accepted the failure of others to encourage them to this work, as evidence that their own convictions were not well founded, perhaps only an unnatural prompting of early zeal, which would soon subside and leave them satisfied with the joys of a passive Christian life, but not disposed to do its aggressive work. Then they have often heard it suggested that, "Many good deacons are spoiled by making poor ministers of them." And that, "If God calls a man to preach, he will open the way for him, and call people to hear him." These, and like sayings, having only enough truth in them to conceal their fallacy, have done no little mischief in keeping men of timid natures and sensitive hearts out of the ministry, and suggesting as a compromise that they may be equally useful in other positions. Surely the churches have not sufficiently prayed for the supply of laborers or have not sufficiently cared for the answers God has proffered, or we should not now, so near the close of the nineteenth century of the Christian era, find the supply so inadequate to the demands of the waiting harvest.

Mr. Challiss was favored with a pastor who was much interested in the improvement of the young men of the church, and encouraged such as he thought God designed for the ministry, to exercise their gifts in that direction. He soon discovered that this young

man had talents for usefulness which ought not to be buried up or lost to the cause. To develop this talent, the pastor urged him to hold meetings in the country and at the houses of the members of the church, and that at these meetings he should read the Scriptures and try to explain their teaching, and exhort the people in the name of Jesus—in a word, he was to do a kind of informal preaching. After awhile he was called before the church that he might be heard with a view to having a license to preach. This position was a very trying one to him. He had spoken frequently in social meetings, but the informality of the services relieved him from embarrassment, but now he appears before the church, to preach on trial, that his brethren might judge of his fitness and call to the most responsible work God commits to men, the preaching of the gospel of Christ. Before him were venerable men of God, whom he had revered from childhood; at whose feet he had delighted to sit and learn the way of the Lord more perfectly; and there, too, was his own mother, who, with all her partiality for her son, had freely expressed to him her doubts of his ability to succeed; there she was, present to hear him, full of maternal solicitude that he might succeed despite her fears; many, also, of his young companions and strangers, hearing of the

service and attracted by its novelty, were there to hear this young man try to preach.

Many a brave heart has quailed before less formidable difficulties, and it was not strange that his first effort was a signal failure in the estimation of most of his hearers; but not of all. He was much troubled at this failure, and his feelings of depression were deepened by knowing how greatly his mother was mortified. As they walked home together she finally said to him, "Well, Jimmy, I hope you will never try to preach again, as it is now clear you will not succeed." This was the severest blow to his oppressed and sensitive heart, now struggling for courage to do what he felt was God's will. But he was more anxious to preach the gospel than he was to succeed, as his mother and most of his hearers estimated success. He could say, "For necessity is laid upon me; yea, woe is unto me if I preach not the gospel." Then there were some, of whom his pastor was one, who did not regard the effort a failure. His confusion on the occasion did not hide from them his talent for usefulness, or the probability that he was a chosen vessel of God to bear words of salvation to the people. They encouraged the young man to renew his effort, assuring him that success often was not attained until men were educated by repeated failures, and that apparent failures were frequently the surest promise

of ultimate triumph. No one can estimate how much the lesson of this first failure gave strength to all his ministry, how it taught him never to presume upon himself, but ever lean upon God; thus adding to him strength by the very consciousness of his weakness.

His subsequent efforts were more encouraging to himself, quite satisfactory to the church and gratifying to his mother, who was now convinced that he was in the path of duty and gave him her sympathies and prayers. Mr. Challiss presents the following statement in reference to this important event of his life: "I was called to exercise my gifts before the church, with a view to a license, on May 19th, 1821. After appearing before the church in that capacity for several different times the church unanimously agreed to give me a license to preach the gospel. This was granted on June 24th, 1821. I entered upon this great work with a trembling heart, knowing, as I did, my own insufficiency, but I felt that the Lord was my righteousness and strength."

Now bearing the greetings of the church, and commissioned by her, as called of God, "To preach the gospel of the Lord Jesus Christ wherever he may have a call in divine Providence," and followed by her prayers, he enters more publicly upon the work of his life. Immediately he seeks opportunities for preaching to the destitute. "Being desirous to find

some door open among the destitute where I might preach Christ crucified, I went into the county of Cape May, and found the people very destitute of any one to preach to them. Here I remained about four months and then left, much against the wishes of the people, in order to seek some opportunity of improving my education. Having had very little opportunity of improving my mind with useful knowledge, and there being no facilities for the improvement of young men then in theological schools, as there now are, I entered upon a course of studies with Henry Holcomb, D. D., of Philadelphia, on October 24th, 1821. But here my object was defeated entirely on account of some difficulties then existing in the city, which rendered my situation so wretched that I soon saw it necessary for me to leave. I returned home to Salem and spent the winter in study with Rev. Joseph Sheppard, my beloved pastor. This was chiefly all the opportunity I enjoyed for the improvement of my mind in theological knowledge. With this very limited preparation for the sacred office, I went out the following spring in pursuit of a field of labor."

We are not to infer that this young preacher's knowledge of theology was as limited as were these opportunities of obtaining it. He was a faithful student of the Bible, and was by no means ignorant of its great doctrines. He had enjoyed Bible Class

instruction for some time and had taught some in the Sunday-school. He had access to his pastor's library, and his advice in directing his course of reading. These had added no little to his stock of knowledge before he entered the pastorate, and prepared him better to prosecute his studies after he was settled as pastor.

At one time before he entered the pastorate his mind was quite stirred up to the importance of a thorough classical and theological education. After thinking the matter over he packed up his trunk and started for Princeton, then the great educational centre of New Jersey. He arrived safely, secured a boarding-house and unpacked his trunk, and sat down to spend the evening in carefully looking over the work before him. He thought of the years he must spend there before entering upon his dearly cherished work. He thought of the many fields destitute of the gospel, and of the multitudes dying without a saving knowledge of Christ. The more he thought, the more his heart was troubled. He could not sleep. He spent the night in tears and in prayer. In the morning he repacked his trunk and started to seek a field of labor. He seldom alluded to this; perhaps it was not right perfectly clear to his own mind whether he acted wisely or not. Those who knew him best could not doubt that he acted honestly, and in the fear of

God. Perhaps he would have been a more useful minister of the gospel, had he remained for years at Princeton. This we cannot certainly tell, but work for Christ was the moving impulse of his soul, and he is off in search of a field. Where and how he found it, we will leave him to tell.

“Feeling a burning desire to be useful among the destitute, I left Salem early in the spring of 1822, not knowing whither I went, to find if possible some church in need of a young and zealous preacher. After I had wandered about from place to place, like my Lord, on foot, I saw in looking over the Minutes of the New Jersey Baptist Association, that the church at Upper Freehold was destitute of a minister. I inquired of Brother Appleton of Nottingham Square, where I was then stopping, where this Upper Freehold was. He told me about it, and how I might send them word that I would preach for them on some succeeding Sunday. As the Lord would have it, a Mr. H., from Imlaystown, Upper Freehold, was just then passing in his carriage, by whom I sent them word, that the Lord willing, I would preach for them on the first Sunday in April.

“According to my promise, after wandering from church to church, I went to the village of Imlaystown, and was directed to the house of Mr. E. G., whose wife was a member of the church, and the only

member in that part of the congregation. On inquiry, Sister G. informed me that they were destitute of Baptist preaching, that a Mr. John Cooper of Middletown had been supplying the church once in two weeks, but that now they had no one to preach for them. As it was yet two days before the Sunday, I sought an opportunity to preach in the village before that time. There was a school-house where they held meetings sometimes. I got permission to occupy the school-house, and Mrs. G. sent her little black girl round to tell the people there would be Baptist preaching in the school-house that evening. The little black girl was the first Baptist bell I ever had in Imlaystown. Mr. G. went with me to the meeting. There was a full house, and I preached them a short sermon with all my youthful zeal and energy. After we had returned to Mr. G.'s house, he said to me, 'Well, young man, you have learned one thing.' 'Ah, what is that?' I inquired. 'To quit when you are done.'

"The Lord's Day came, and it was their Quarterly Meeting, and many persons were there expecting Bro. Segar from Hightstown to supply the pulpit that day. He requested me to go forward and preach; and so I consented, and the Lord was with me of a truth. This was my introduction to this people, who learning that I was not engaged, invited me to visit them

again, which I did in a few weeks after. At this second visit I remained with them two or three weeks. By this time quite an affection was formed between us. A meeting of the congregation was held to make out a call for me to come and labor with them stately. As the church was small, the people in general united in extending the invitation, and as an inducement the President of the Board of Trustees, said to me, 'Young man, if you will come and stay with this people six months I will see that you have fifty dollars.' I at once consented, and returned to Salem to get my clothing and books, and was soon on my first field of stated labor. Just about this time the First Church at Cape May sent me a call to become their minister, which I could not accept, being now previously engaged."

Before introducing the young pastor we pause to notice some general facts and impressions in reference to the period of his life embraced in this chapter. He early engaged in labors of Christian sympathy, and ministrations of comfort to the afflicted, and seemed to grasp the promises of God to his people with a faith belonging to matured Christian experience. The Rev. Walter B. Gillette, pastor of the Seventh Day Baptist Church, at Shiloh, N. J., presents the following pleasant reminiscence. "My oldest brother, P. D. Gillette," who was afterwards a very useful and

devoted Baptist minister, "was a student, living and studying with Rev. Joseph Sheppard, pastor of the Baptist Church in Salem, and a member of his family, in 1820. My brother was taken sick, and I was sent for to attend him. A young man called in to see him. He talked with him with affection and kindness. He seemed to have so much of the love of God, and encouraged my brother to trust in God, assuring him that God's designs were all merciful and just; and though not discernible now, yet they would be in the future, and that this sickness, though mysterious now, would be for his good. I was surprised to hear such language from one so young. After he left, my brother told me his name was Challiss, and that he was an apprentice to the shoemaking business, and that he designed to enter the ministry. Not long after that time, I was present at a meeting where he was, and the officiating clergyman called on him to pray. I was deeply impressed with the solemnity and fervency of his prayer. Not long after this he and my brother came into our neighborhood, and an appointment was made for preaching; the people came together, and Brother Challiss preached. It was uncommon in those days to hear so young a man preach the gospel of Christ."

Rev. George Higgins, recently deceased, gives this reminiscence of this period. "About forty-eight years

ago I first met Brother Challiss. It was at the Saturday evening prayer meeting of the First Baptist Church, Philadelphia, held for many years in La Grange Place, adjoining the old meeting-house. My attention was arrested by the singularly ready, earnest, and fitting manner in which he participated in the services. So social was his nature that little effort was necessary to form his acquaintance, and secure his confidence. I soon learned that he was under the instructions of my pastor, Dr. Holcomb, with a view to his better qualification for the work of the Christian ministry. His stay in the city was, however, short."

He was very earnest in preaching, presenting the truths of the gospel as though he felt them with all his heart. His manner awakened the interest of his hearers and left impressions upon their minds which could not be easily shaken off. "I knew him," says one, "when I was a youth of only fifteen years. I was at that time a lover of the word of God. I heard him preach and was much interested in the sermon. I never forgot one of the hymns, and the text, and arrangement of his sermon." There was something so impressive in his manner, so much of zeal and sincerity in his preaching and intercourse with the people, that his early labors are still remembered with great interest by the few survivors who were contemporary with his early ministry. When more than forty years

fail to erase from the memory of men the texts and sermon and prayer of a minister of Christ, and when these are remembered, not simply as facts common in life's experience, but from the impressions they made upon the heart of the casual hearer, we may safely conclude that there was something both in the manner and matter of the preacher, which was acceptable to God, and commended him as the Lord's servant, and the truths he presented, to the conscience of men.

Mr. Challiss' personal appearance, at the time he entered the ministry, was exceedingly youthful. His round, smooth face, and florid complexion, and quick, sprightly movements, gave him quite a boyish appearance, and most people supposed he was some years younger than he really was. He had just entered his twenty-fourth year when he first visited Upper Freehold, yet his appearance was so youthful that many, at first sight, supposed he was yet a boy.

On his first Lord's Day morning at Upper Freehold, there was a general gathering of the congregation. It was the Quarterly Meeting, and Rev. J. Segar was expected to preach. He was already present, and had gone up into the old high pulpit. Though Mr. Challiss had preached on the previous Friday evening, near the village, yet many of the congregation had neither seen nor heard of the young preacher. Presently a youthful-looking stranger en-

ters the house, and ascends the pulpit stairs. The inquiry went round, "Who is that boy, and why does he go into the pulpit?" "Oh," said one, "I guess he came with Mr. Segar, and is going in the pulpit to lead the singing." Great was their surprise when he arose to lead the service, and was introduced by Mr. Segar as the preacher for the occasion.

Thus, with a Christian experience in advance of his years; with a love for Christ, and a real passion for souls that make work in the Master's vineyard the impulse of his own heart; and with a social nature adapted to gain and hold marked personal influence; and all these qualities heightened in the estimation of others by the very youthful appearance of their possessor, this young servant of Christ enters upon the responsible duties of the preacher and pastor. Although his literary and theological acquirements were limited, yet, even in these, he was not so far behind the young Baptist ministers of his day as we would suppose, but these other qualities were so fully developed as to compensate for their loss, and to commend him to the hearts of the people. He started in his pastoral work with advantages, if not better, certainly fully equal to the average of young men who entered the Baptist ministry in the Middle States, fifty years ago.

CHAPTER VI.

HIS FIRST PASTORATE COMMENCED.

April, 1822—September, 1823,

THE Upper Freehold Baptist Church was named after the township in which it was located. Upper Freehold Township, is the south-western township of Monmouth County, New Jersey.

This county was originally settled by Dutch and Scotch, who were joined by a considerable body of New England emigrants, in 1664. The blending of these nationalities was marked in subsequent generations, and gave character to the inhabitants. The county was established in 1675, and such was the industry and general thrift of the inhabitants, that in 1685 it was the most wealthy county in the entire province and paid the greatest amount of tax. The soil is generally light, and a considerable portion of the middle and southern parts was covered with pine forests. But marl abounds in these regions; and land, once comparatively valueless, has been rendered very productive. The county has had a fine agricul-

tural development, and in 1822 abounded with farms in a high state of cultivation.

The township of Upper Freehold contains some of the finest farm land in the county. The surface is generally level. In the southern part the soil is sandy and covered, originally, with pines; but in the centre and western parts, the surface is gently rolling with good natural soil. "There are excellent farms in the township, especially on a strip of land, called 'Cream Ridge,' which runs centrally across it. In 1829 the township had a population of 4521. There were several little villages in the township, but none of special note. Imlaystown, which was the nearest village to the Baptist meeting-house, and was the residence of Mr. Challiss, "contained a grist and saw mill, a tannery, one tavern, one store, a wheelwright and smith shop, and from ten to fifteen dwellings. The country around was gently undulating, generally well cultivated and productive." Such was the material character of the general and immediate fields of labor in which this young pastor begins his life work.

Nor was this field without some historical interest. The inhabitants of this region suffered greatly during the "Revolutionary War" by frequent incursions of royalists, to whom the county was a favorite resort for forage and plunder. These marauding parties were

joined by refugees, natives of the county, who took up arms against their former neighbors and friends. Families were often divided, different members taking opposite sides, and often engaged in terrible conflicts of blood and death. The loyal citizens suffered such fearful ravages from their enemies that they finally banded together for self-protection, entering into solemn covenant to hold the persons and property of royalists and refugees responsible for injury done to the person and property of loyalists.

In this county, too, was fought one of the great battles of the war. The British army, under Sir Henry Clinton, was retreating from Philadelphia to New York. The American army, commanded by General Washington, came up with them near Monmouth court-house, and on June 28th, 1778, was fought the "Battle of Monmouth." The encounter was fiercely severe. The day was terribly hot, and both armies suffered much. The British were driven from their chosen position again and again. The night ended the conflict, and when the morning dawned it was discovered that the British had retreated, leaving their dead to be buried by the Americans.

The Upper Freehold Baptist Church is among the oldest churches of the state. Early in the history of Monmouth County, we find those holding the views of

Baptists. Probably among the emigrants from New England, who came about 1664, were a number of this order, seeking freedom from the intolerance and persecution which was then raging so violently against Baptists in New England.

Certainly, about this time meetings were commenced by Baptists, and in 1688 the first Baptist Church in New Jersey was organized at Middletown, Monmouth County. In a few years later, we find that there was occasional preaching by Baptist ministers in the general neighborhood of Upper Freehold and Crosswicks. According to a record made in 1749, in the minutes of the Philadelphia Baptist Association, it appears that, "In the year 1739, Mr. John Coward was called to exercise his gifts upon trial, who preached at Crosswicks, and still does, among the brethren, members of the church at Middletown. In the year 1738, Abel Morgan, from the Welsh Tract, at the request of the church at Middletown came to serve them in the gospel ministry, and is now living. As this church meets in two distant places, viz., at Middletown and Crosswicks, the Lord's Supper is observed in each place, once in two months alternately, one month in one place and the other month in the other place."

How long this order of things continued is not definitely known, but on May 13th, 1766, the Upper

Freehold Church was constituted, with forty-three members, most of whom were from the old Middletown Church; and in October of the same year the church was received into the Philadelphia Baptist Association. "It was first called Crosswicks from the name of a creek, which runs through the neighborhood." It appears on the minutes with this name for nine years. Rev. David Jones was pastor of this body for the first nine years of its history. During this time there were comparatively few changes. The increase only about compensated for the decrease by death and other causes. For the next forty-five years the church continued very much in the same general condition, with no specially marked interests and with varying prosperity. About half of this time they had the labors of a pastor or stated supply. But sometimes years would pass, during which they were without the labors of a pastor or regular preaching. At times the cause seemed to advance with slow, but hopeful progress, and they were not without some seasons of special revival. Then, again, it would seem to decline, and seasons of darkness and discouragement would follow. In 1785, the church dismissed thirty-two, more than one-third of her members, to constitute the Jacobstown Church. At no time during the first sixty years of its history did the membership reach one hundred. The church con-

tinued a member of the Philadelphia Baptist Association till 1813, two years after the New Jersey Baptist Association was formed, when it united with that body.

For several years before Mr. Challiss became pastor of the church, they had depended upon supplies, and for the two previous years their supplies had been quite irregular. As a consequence, the interests of the church were on the decline, and the field was by no means inviting to one seeking a pleasant home. Although the church at that time numbered eighty-four members, yet these were scattered over a large section, living remote from each other, and were so seldom gathered for social or public worship that they were quite inefficient.

In this field of labor, with its local interests and history, its general character and present moral condition, Mr. Challiss enters upon his first pastoral charge. The prospects of the young preacher were not the most flattering. To a heart less earnest and sanguine, the difficulties in the way were sufficiently formidable to suggest looking further for a field of labor. But the moving impulse with this young man, in seeking a settlement, was not to find a pleasant home, but to work for Christ. The difficulties of this field were rather indifference and want of culture than positive hostility to the truths of the gospel. To such a spirit

as his, such an opportunity for work gave the promise of success. To such a spirit, opportunity and ability are the only bounds of labor; and the opportunity will not be long wanting, and the ability will be severely tested in meeting the call for labor thus sought for and found.

Hence, with all that was unpromising in this field, there was a happy fitness, a kind of providential harmony between the wants of the field, and the character of the laborer appointed for its cultivation.

Mr. Challiss first visited Upper Freehold in April, 1822, and spent a few days among the people. He preached with so much acceptance to them that he was urged to visit them again. On his second visit, which was in the following month, he remained two or three weeks, preaching several times, at the meeting-house and school-houses, and also on some funeral occasions.

A mutual interest and affection was soon felt by both the people and the young preacher. A call was cordially extended to him to become the pastor of the flock, and as cordially accepted. He has left a few lines in reference to this event, his sense of responsibility and his views of the field. Though this account is brief and general, yet it is not without interest.

"In a very providential way, although unknown to myself, I was led to visit the Upper Freehold Church,

Monmouth County, N. J. After spending two Sundays with them, on my second visit, preaching the word, they presented me an informal, though cordial invitation to come and preach for them statedly. This invitation I accepted with trembling, and consented to enter upon the work at once. I soon left for Salem, to get my little chest, containing my clothes and books, which were all the treasures I had in the world. In a few days I was back to Bordentown with my treasures, but then my trouble was, how to get my chest out to Upper Freehold, and where to take it I did not know. To overcome this twelve miles through the country, I started afoot, for there was no one to meet me with his carriage or invite me to his home. I got to Imlaystown, and went to Mr. B. Hulse, and got the loan of his horse and wagon to go back to Bordentown after my chest. But my trouble still was, Where can I stop with it? Finally I ventured to take my little all to Mr. Enoch Coward's, whose kind-hearted wife, a good Presbyterian woman, encouraged me to stop at their house till I could find a place to board. My next trouble was to find some one to receive me into his house to live. Finally, by the kindness of some young ladies, I was introduced to the family of Mr. B. Woodward, the very house in which I began my married life, and which was subsequently owned by the church, as a

parsonage. Thus, not without some tribulation, I began my feeble labors, with this, then a very feeble church.

“My first sermon to the people there, on entering upon my stated labors, was preached on the fifth Sunday of June, 1822. As introductory to my responsible work and expressive of my position among the people, I adopted as my text on that occasion the language of the apostle, ‘Unto me, who am the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ.’

“The church at that time was in great weakness, having had no settled pastor for many years. They were scattered, and as a feeble flock without a shepherd’s care. There were two good old deacons, in humble circumstances, living about twelve miles from the meeting-house, and some ten or twelve good sisters, living within five or six miles. Most of these were in the humbler walks of life. Very often I preached when there was not a male member in the assembly. But these few could well be called the ‘salt of the earth.’ There were also a number of men and women, not members of the church, who were deeply interested in the welfare of the church.”

Mr. Challiss at once identified himself fully and heartily with this people, casting his lot with them as a fellow-member of this household of faith.

In the letter of dismissal to this body, granted to him by the Salem Baptist Church, dated June 23d, 1822, and signed by Joseph Sheppard, Pastor, he is thus kindly commended to their regard :

“ Understanding that you have given him a call to preach the gospel among you, it is needless for us to say, that he is not only in full union and communion with us, but has ever since his profession walked accordingly, and stands high in our esteem and affection, as a young brother of promise ; and we cordially recommend him to favor and respect. May the Great Head of the Church keep him, and render him a blessing to you and you to him ; and revive his cause among you and all our churches.”

The desire of this young pastor-elect and of his mother church, that his labors should be blest to the good of souls and the glory of God, was soon gratified in part, and had the promise of a fuller realization. “ Very soon, with the blessing of God, good was accomplished, and the results became manifest. A marked increase of interest was apparent in the congregation, and one and another were inquiring, ‘ What must I do to be saved,’ and the young man’s heart was made glad in knowing that his labors were not in vain.”

The New Jersey Baptist Association held its annual meeting, in September, 1822, with the

Evesham Church, now Marlton, where for the first time Mr. Challiss met his ministering brethren, as a fellow-laborer in the ministry. The previous year the Upper Freehold Church was not represented, either by delegates or letter in the Association. This year their young pastor was sent as their delegate, bearing the usual form of letter from the church to that body. In this letter is found the following reference to their condition and hopes :

“Being destitute of the regular means of grace, the prospect among us has been dull ; but at present it seems a little brighter. Since your last session the Lord, the Great Head of the Church, has been pleased to send us a minister. We have called as our under Shepherd our beloved brother James M. Challiss, from whom, during two months past, we have heard the word of eternal life, and by whose instrumentality we hope the little flock may be built up and edified. We trust that the time is not far distant, yea the set time to favor Zion—when the church shall put on her beautiful garments and appear on the Lord’s side: Oh, for the happy time when converts shall become numerous as the dew-drops of the morning.”

The experience and incidents of this meeting were always held in vivid remembrance by Mr. Challiss, and were often recalled in contrasting the men and the condition of the Baptist denomination in New

Jersey, at the beginning and at the close of his ministry.

In after years he often entertained his friends with an account of his journey to this association, and his feelings of distrust and diffidence in meeting so many pastors and delegates from the churches. It appears that some one loaned him a horse, "an old lame horse," on which he rode to the meeting. He thought of himself as a beardless, ruddy, round-faced boy, exceedingly diffident and inexperienced, and hardly knowing what he should do or say. He often lived over these days, and recalled the various incidents and experience of the way, with humorous delineations of the strange figure he fancied he must have presented in his journey to and from the association on "the old lame horse."

But the remembrance of this meeting had its serious view. Here he met with many brethren in the ministry, some of long experience and great usefulness, some in the very prime of active life, and some, like himself, comparatively young and inexperienced, but all engaged in the solemn and honored work of preaching "the glorious gospel of the blessed God." Here was Smalley and Boggs, and Segar and Sheppard, and Rogers and Welsh, and Allison and Brooks, and Sisty and Lynd, and Maylin and Kennard and others, men whose names are familiar to the Baptists

of New Jersey, and whose labors contributed no little to the prosperity of the churches.

He felt that he was now one of this band of workers, to share with them in the toil and responsibility of the work, and also in the rewards of the harvest. He was to bear his part in carrying out the great commission; and, if faithful, would, when the day of toil was ended, receive the welcome plaudit, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

As he advanced in life, when he recalled these times a shadow of sadness fell across the sunshine of those days of cheerful and humorous remembrance. Only four of the brethren he met at this Association survived him.

After laboring with the Upper Freehold Church for nearly six months they called him to ordination. It had become necessary in order to meet all the demands upon him from his position there, that he should be fully inducted to the pastoral office; so a council was invited by the church to set apart their young minister more fully for his work. The Rev. Joseph Shepard, of Salem, his old pastor, and Rev. John Segar, of Hightstown, were members of the council. After due examination into his Christian experience, call to the ministry, views of doctrine and church polity, the

council proceeded to introduce him fully into the gospel ministry by solemn ordination.

His ordination occurred December 7th, 1822. "This," he says, "was a solemn day to me; I was led to inquire, 'who is sufficient for these things.' But when I remembered that my sufficiency was of the Lord, I took courage, and went forward in duty. Thus, fully inducted into all the responsibilities of the pastoral office, I continued my work with trembling solicitude, and with humble dependence upon divine aid for strength to do all that my Saviour required of me."

He had looked forward to his ordination with great interest and not without some anxiety as to what would be the results of his examination. He desired to be fully authorized to meet all the duties of the ministry. He felt that his ordination would increase his responsibilities, and with his usual self-distrust, he doubted his qualifications for this work. But now that his ministering and other brethren, delegated by the churches, had, in solemn council convened, declared that they were, "by sufficient testimonials, fully certified of his moral character, real piety, and sound knowledge in divine things, as well as ministerial gifts and abilities, whereof we had otherwise due knowledge, we did therefore, in the presence of the church and a full assembly met, solemnly

ordain and set apart, to the sacred office of the gospel ministry, by imposition of hands, prayer, and other rituals among us in that case in use, our worthy and reverend brother, James M. Challiss, whom we accordingly recommend as such to favor and respect, and pray that the Great Head of the Church may keep, be with, and richly bless, and render him a blessing to many precious souls."

With this expression of confidence from his brethren, and commendation to the regard of all men, and with this full authority for his ministry, he gradually threw off the distrust and diffidence which had so often embarrassed him, and gained confidence in his work and in his intercourse with his fellow-men.

His first baptism occurred early in the month following his ordination, and was regarded by him as an event of no ordinary interest. In reference to it, he says, "On January 4th, 1823, which was my birthday, I had the privilege of baptizing, for the first time, one willing convert in the likeness of the Saviour's death. This was a great day to me, and the event greatly encouraged the drooping spirits of the feeble church and their young pastor. From this little beginning much good has arisen, and many more subsequently were constrained to obey Christ in the ordinance of baptism."

The young pastor grew in the good opinion of the community, and was rapidly rising in popular favor. His labors were acceptable, and wherever he preached there was good attendance ; flattering attention and words complimentary to both preacher and sermon were often heard. Perhaps these were sometimes injudicious, and more adapted to foster vanity in the preacher than to induce careful and earnest preparation for his continued work.

Judicious and discriminating words of sympathy, and appreciation of those who labor for the good of others, and often amid great discouragements, will frequently strengthen their arm and cheer their hearts and quicken their zeal to continue the work. Sometimes the want of proper encouragement and occasional words of a discriminating appreciation of the labors of the pastor leaves him very much in the dark as to his usefulness among his people, and allows doubts and discouragements to grow into discontent, until the relation of pastor and people is severed. Then, for the first time perhaps, the pastor finds, with great surprise, how tenderly his people loved him, how greatly they enjoyed his pastoral visits, and how much they were profited by his preaching ! A good pastor who had spent more than ten years of faithful and unwearied labors with his people, but who was sick from over-work and anxiety, once said to a visiting

brother-minister, that if he should die, it would be a true inscription to put upon his tombstone, "Died for want of sympathy."

But sometimes the want of discrimination in these words of commendation, and the frequency of their repetition amounts to mere flattery, which may so foster self-conceit, even in a pastor, in reference to his abilities and plans, as to rob him of the wiser counsels of others, leaving him to follow his own guidance and make shipwreck of himself and of the interest committed to his keeping.

Our young preacher was not without danger in this direction. All men were speaking well of him. The voice of the flatterer was heard. Perhaps his own prudence and good sense would have saved him from all harm; but his careful and anxious friends were not content to let the matter rest on this contingency, as will be seen from the following extracts of a letter written to him by his old pastor, Rev. J. Sheppard, dated January 20, 1823, and which he carefully preserved and doubtless often read.

"Your good mother called last week, and left your letter, and requested me to answer it. You appear to be highly favored in providence. Oh, that it may continue. And should it not, the change will not be in God, but in man. You may think the fears of your friends groundless, and their counsel and

cautions officious, but there is nothing harder for a man to bear than prosperity. The reason is, because the heart of man is usually too much exalted, and prosperity tends to elate. You appear to have commenced your labors with that people, I will not say *exactly* right, but in a way that God has and may bless. Be convinced of good and solid reasons for changes before you deviate materially, and wait the Lord's time to give success. Our faith must be tried, our perseverance tested, our attachment to the cause of Christ and the good of souls proved. What are ministers good for till proved? We may be zealous and active, while smiles and presents and praises are tendered us, but in time of temptation wither away.

“You are now preaching to the same people from time to time, and without reading and close thinking there will be sameness in your prayers and sermons. Of this beware. We should know what we are going to say, and leave off when we are done. We ought to look ahead, lay our plans with prudence and forethought, and bar all avenues to difficulty; be careful not to commit ourselves, or put it in the power of any one to injure us if disposed. Human friendships are fickle, and our warmest friends may become our bitterest enemies. . . . Keep in the gospel track exactly, conscientiously, and sacredly, yea even till death. Steadiness and uniformity, consistency and

perseverance, are essential to success in every great and commendable pursuit. There are little minds enough for little objects and pursuits of this world. Christians, and especially Christian ministers, should aim at, pursue, and accomplish if possible great things. Swartz, Brainard, Carey, and Whitefield had the right spirit. May the mantle of Elijah rest upon Elisha. I pray that not even the charge of levity or imprudence may ever be heard against you.

“Your worthy mother is very anxious indeed—rejoices with trembling. You have many friends here who wish you well, and hope to hear that you make a good man, a good Christian, a good minister, a good pastor, a good everything. They can wish nothing better. Listen to the advice of judicious friends, and learn even from your enemies.”

How far these faithful and timely suggestions were heeded, and how fully the anxious desires of his mother and pastor and many friends were realized, is best told by the sequel of his life and the fragrance of his memory.

Before resuming the narrative of his labors at Upper Freehold, we pause to notice, what he regarded as one of the most important events of his life—important because of its moulding influence on his character and efficiency as a man and Christian minister, and because of the comfort and joy it brought to

his home and heart all along his life's journey, even till he closed his eyes in death. He had been laboring at Upper Freehold more than a year, and for several months had been fully inducted to the office of pastor, or bishop of the church. In reply to the bantering of his friends he sometimes playfully said, "Yes, I know that I still lack at least one qualification for the office of a bishop—a bishop must be the husband of one wife, and I of course, must respect this apostolic order."

He was married August 23d, 1823. In allusion to this event, and to the family of his wife he says,

"The next particular and important event of my life was my marriage to Miss Lydia Johnson, daughter of Deacon James Johnson of Salem, N. J. This lady has proved to me a rich blessing, a faithful, pious wife, an affectionate, managing, kind-hearted mother to our children—Joseph, William, Luther, George, and Emma.

"Her father, Mr. James Johnson, was born in Pittsgrove, Salem County, N. J. He chose as his companion, Miss Christianna Swing, of the same county. He commenced business as a farmer in early life and in humble circumstances. But by careful perseverance in business he rose to be one of the first farmers of the county. After leaving Pittsgrove he spent some years in Mannington, but eventually

removed to Penn's Neck, where he purchased a valuable farm, on which he lived for many years, increasing in wealth and influence.

"These revered parents were blessed with a large family of children, ten of whom lived to settle in life. The youngest of these but one, was Lydia, now my bosom companion. For many years these parents were examples of piety and devotion. They connected themselves first with the Presbyterian Church; but after mature reflection they put on Christ by baptism, and united with the Baptist Church in Salem.

"Mr. Johnson was soon elected to the office of Deacon in that church, and President of their Board of Trustees. Both these parents fought the good fight, and finished their course with joy. Mrs. Johnson died in the year 1825, in the sixty-first year of her age, and Deacon Johnson in 1837, in the eightieth year of his useful life."

Mrs. Challiss was born February 3, 1803. She was favored with the careful training of these earnest Christian parents, and the hallowed influence of a lovely Christian home, where strict filial obedience, and habits of industry and economy were beautifully blended with parental indulgence, refinement, and comparative affluence. The moulding influence of these privileges was not lost upon the youngest daugh-

ter of the household. She was naturally amiable, and thoughtful of others, and ever self-sacrificing to the comfort and pleasures of those she loved. She readily acquired those habits of industry and economy, and the refinement which so marked her father's family. In early life she was frequently and deeply impressed with her personal need of the Saviour. She finally, while yet in her youth, found peace in believing in Christ, and joyfully confessed him before the world. She was baptized December 17, 1820, and received into the fellowship of the First Baptist Church, Salem, N. J.

Thus she grew up to maturity, endowed with the graces of true womanly Christian character, and remarkably fitted for the position assigned her by Providence as a pastor's wife. She was far-sighted and frugal in managing their domestic affairs, and in using their limited resources to the best advantage; ever giving to their home an air of ease, comfort, and refinement, which made it home-like and pleasant to the humblest disciple, and commended it to the admiration of the affluent, and even the fastidious.

Mr. Challiss frequently alluded, in terms of praise, to the bountiful manner in which the Upper Freehold people supplied the temporal wants of his family; yet it is true that their early married life was not without a struggle to keep their wants within their means:

not that their wants were great, but that their means were so limited. At the time of his ordination a written contract was made between Mr. Challiss and the church, from which are quoted a few lines :

“Be it remembered, that on the 7th day of December, A. D., 1822, the following agreement was entered into between the Rev. James M. Challiss on the one part, and the Trustees of the Church and congregation of Upper Freehold, on the other part, viz: The said Mr. Challiss agrees to become the pastor, or minister, of said church, to execute all the duties a minister ought to perform in a church—preach all funeral sermons that he may be called upon to preach for said church and congregation—preach twice on the Lord’s Day—visit the church and congregation when convenient, and not unnecessarily absent himself from the service. . . . The said church and their trustees, as a compensation for his services, and in order to enable the said Mr. Challiss to perform the aforesaid duties, do agree to give him yearly, One Hundred Dollars, arising from the church fund, and with this, whatever the church, by a diligent committee, whom they shall appoint, may be able to raise by subscription.”

This agreement was duly signed by Mr. Challiss, and, on behalf of the church, by the deacons and

trustees, and also by members of the ordaining council, as witnesses.

For some reason this stipulated sum was not adhered to, but there was another understanding between Mr. Challiss and the trustees, by which he was to have fifty dollars annually, and the amount that should be raised by subscription. In alluding to this he says: "The above fifty dollars was the only stipulated sum I had for ten years, and yet the cause prospered and the people supplied my wants most bountifully." He often said: "My ministering brethren around think I get no salary, and yet I get more salary than any of them." These voluntary offerings furnished some evidence of how much he was esteemed for his work's sake.

Subsequently he became satisfied that the better interests of the church required a different line of financial policy; and, therefore, he proposed that a regular, stated amount should be raised for pastoral support. The people would have preferred the old way, and to him this was the greater gain. But at his urgent request they reluctantly agreed. This change occurred in November, 1832, when the church stipulated to pay him a salary of four hundred dollars a year. But this bountiful supply of his temporal wants, for which he so often complimented the people of his first charge, was not without his own earnest

co-operation and the careful economy of his prudent wife, who managed his domestic affairs. And there were times, in the earlier years of his ministry here, when every effort of husband and wife were necessary to meet their pecuniary wants. At times we find him teaching school, and always carefully cultivating the ground belonging to his residence, and doing whatever he consistently could to add a little to their income or lessen their expenses. He always was careful to keep his pecuniary obligations clearly within his resources, and save himself and the cause from the embarrassment and reproach of accumulating and dishonored obligations. To do this and meet the everyday wants of an increasing family and keep home pleasant and inviting, required not a little prudence in using to the best advantage their limited resources.

One who knew well their experience of this period says: "These early days of his ministry were sometimes trying ones pecuniarily. By teaching school and cultivating his few acres of land he was enabled to supply those things which could not be furnished by his parishioners. This interfered greatly with the time he really needed for study and preparation for the pulpit. But even with this help the most careful economy was required in order that he should keep clear of embarrassment. Much credit is due to his

faithful companion in the success which attended him in this matter also in the general work."

Mr. Challiss always felt that the Upper Freehold people were generous in the support they gave him. But they were few in number when he began his work there, and of comparatively limited means. As they increased in strength his wants were supplied more fully, and during the latter part of his pastorate he felt that he was well supported, and gathered about his home many comforts.

Mrs. Challiss, as a mother, can be fully estimated only by those who knew her as mother, and enjoyed her constant care and love. In her relations to her children, she lived not for herself but for them,—ever self-sacrificing, and desiring their highest temporal and spiritual good. But she was no less the anxious and earnest helper in the great work of her husband's life, than the prudent wife and the faithful mother. She was ever anxious for the prosperity of the church, and earnest in doing what she could to promote its interests. Her heart was in living sympathy with all the interests of the church of Christ, and with the struggles and triumphs of individual Christian experience. Where sickness or sorrow were pressing hard, her words of cheer and consolation, and her efficient help, were freely rendered. She frequently accompanied her husband in his missionary labors





Eng. by John Sartain, Phila.

Lydia J. Challis

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among the destitute, and his pastoral visits among their own people,—not as a mere interested spectator, but cheerfully rendering whatever services she could consistently perform.

She was especially careful of all her husband's wants and comforts, believing that thus she enabled him better to perform his arduous work. Returning from his labors, weary and anxious, the choicest comforts and warmest sympathies which could be proffered by a tenderly considerate and loving wife ever awaited this pastor. Indeed, such was her care, in reference to those wants and comforts which contribute so much to life's enjoyment, that for these he looked to her with almost childlike dependence. In the latter years of his life it was often remarked by intimate friends of the family: "How could Mr. Challiss live without his wife? How could he endure the loss of her companionship and kind ministrations?" God has solved this question by removing the husband first, the more dependent in the mutual relations, and giving him a home where, in the perfect enjoyment provided, the wants and comforts and companionship of earth are not needed.

Mrs. Challiss was left, but not without the sustaining promise, that God will be a husband to the widow, and that his strength shall be equal to her day. She still lives, supported by divine grace; and

comforted in her bereavement by the remembrance of her husband's useful life and triumphant death, and by the anxious care and love of her children. Clothed with the grace and dignity of a Christian matron, she mingles with her children and grand-children, and with a loving heart seeks to cheer them on in life's duties, and mould and mature them for a perfect reunion of the family in heaven. Thus she waits till Jesus shall bid her join her husband :

"In that pure home of tearless joy
Where parted friends shall meet,
With smiles of love that never fade,
And blessedness complete.

"There sad adieus are sounds unknown ;
Death frowns not on that scene,
But life and glorious beauty shine,
Untroubled and serene."

CHAPTER VII.

JACOBSTOWN AND FREEHOLD. AT WORK ON THE OUTPOSTS.

THE Jacobstown Church was the nearest Baptist church on the south, to Upper Freehold. Jacobstown was a little village in Burlington County, very much like Imlaystown, and about nine miles from it. It is surrounded by fine farming lands, which were occupied years ago by thrifty, well-to-do farmers.

The Baptist Church there was constituted in 1785. Most of the constituent members were dismissed from the Upper Freehold Church for the purpose of organizing this body. It was admitted into the Philadelphia Association in 1786, with forty-four members. "Being sound in faith and regular in practice, it was freely admitted into the union of the Association." Burgiss Allison, D.D., then a young man, just from Rhode Island College, became the pastor of this church in 1786, and sustained that relation for twenty-seven years. During most of this time he also taught a classical school. The early growth of the church was very gradual. In 1811, when the church became

one of the constituent churches of the New Jersey Baptist Association, the membership had only increased to seventy-two, which was the largest number of members at any time during the first fifty-three years of its history.

From 1811 the interests of the church seemed to decline gradually, till, on May, 1823, the total membership was only twenty-six. For more than five years previous to this time the church had been without a pastor or stated supply, and the Baptist cause there and in all that region of the country was in a low state, and the few scattered brethren were much discouraged.

Mr. Challiss had been repeatedly solicited to come over and help this little band of struggling but almost disheartened disciples. He finally acceded to their request, as will be seen from his own record of this engagement. "Soon after my ordination, the neighboring church at Jacobstown, being destitute of any one to preach for them, urged the request that I should supply their pulpit once in each month. They gave me a call to this end, which, with the consent of the Upper Freehold Church, I accepted, and commenced preaching for them on the third Lord's Day in May, 1823. I continued to supply them thus for several years, until from a very feeble band they increased to considerable strength."

When he commenced this work it was with no sanguine expectations. While he thought that this arrangement was the best that could be made for them at that time, yet he felt that he could not hope for much from such unfrequent labors. He was accustomed to say, "I cannot expect to accomplish much good under these circumstances. The intervals of labor are too long. Why the swallows come and build their nests in the meeting-house, and lay their eggs and hatch their young, with no one to drive them away or disturb them in their work, and when I come again, behold, there is a nest of unclean birds almost ready to fly around and reproduce their kind. The enemy of souls is no less active there than these, and but little more disturbed in his work. I can never tell how many new nests of sin I shall find built, or how many messengers of Satan I shall find unfledged or on the wing, when I return after my long months of absence."

But despite these discouraging views and the seeming hopelessness of this kind of labor, he entered upon the work with a will, endeavoring to do what he could with all his heart. He found a few faithful co-workers among this little band; nor were his labors long without some encouraging results. He was accustomed to go over to Jacobstown on Saturday afternoon and hold a meeting there in the evening. On Sunday forenoon

he preached in their meeting-house, and in the afternoon, at one of the out-stations,—New Egypt, Cookstown, or Recklesstown,—and then return homeward as far as Cream Ridge, where he would preach again in the evening, and stop for the night. On Monday he would make some calls in that neighborhood or along his road, and reach home sometime during the day. At other times he would spend a day or more in the vicinity of Jacobstown, perhaps officiating at a funeral or wedding, and making pastoral visits among that people.

Thus he continued to labor from year to year. Almost from the very beginning of his labors on this field there was evidence of returning health and growth to the church. In the letter of the church to the Association in September, 1823, they say, "The ordinance of the Lord's Supper is regularly administered to us by our much respected Brother Challiss, who has engaged to be with us and supply us once a month." In 1824, their letter said, "We have abundant cause of thankfulness for the harmony which pervades our church. Our Brother Challiss continues to be with us once a month, and we have the pleasure of saying that his labors are not only acceptable to the church, but to a large and attentive congregation." Again, in 1827, they wrote, "Our much beloved Brother Challiss, whose labors the Lord continues

to bless, is still laboring among us." During the years 1826 and 1827 the church enjoyed seasons of special revival, and in 1828 they wrote to the Association, "The good work of the Lord is still going on within the congregation. A Sunday-school has been recently instituted with pleasing prospects." In 1831, they wrote, "Brother Challiss, whose labors have been so greatly blest, is still supplying us once a month. A few have been added by baptism, and there are others among us who appear to be seeking God with full purpose of heart." Again, in 1832, their letter says, "Brother Challiss still continues to labor with us, and his labors are not in vain in the Lord. The prospects of the church are encouraging, and we are enjoying special indications of God's presence. Our Sunday-school is flourishing, and our prospects are pleasing in every respect."

He continued his labors here till August, 1833, when he relinquished this field on account, in part, of the pressure of labor at Upper Freehold, and in part, because this people had increased sufficiently to warrant them in supporting a pastor themselves. He had preached for them thus for ten years. Every year had witnessed some additions to the church by baptism. He had baptized fifty-six during this time, and left them with a membership of sixty-eight, nearly three times as many as they had when he com-

menced his labors with them. This church soon after obtained a pastor, and has continued, with very little interruption, to enjoy pastoral care from that time to the present. It is now one of the large churches of the Association, having, in 1868, a membership of 255, and two Sunday-schools with 188 scholars.

But few remain who were contemporary with him while laboring at Jacobstown. There are a very few still lingering with this generation, to bear witness to his prudence, fidelity, and zeal from the very beginning of these labors.

"I remember well," said an aged lady, "when he first came to preach at Jacobstown. He appeared like a very young man, and this fact exposed him to special observation and some misgivings. But it was conceded by all that he was a very prudent young man in all his associations, especially in the society of young ladies. The most fastidious found no occasion for complaint, and the most garrulous, no opportunity for scandal or gossip. His prudence and continued irreproachable character, added efficiency to his labors. But his fidelity as a preacher and a pastor, was felt and acknowledged by all who attended his ministry. He labored earnestly, and seemed to know no weariness in serving the cause of Christ."

"His preaching," said a gentleman, "seemed at once to awaken an interest. There was so much of

life and zeal about it—more than we had been accustomed to, and it stirred up the church and community. He was highly esteemed in the pulpit, and family, by all, and seemed desirous to be faithful always and to everybody. I had some experience of his continued faithfulness. He generally stopped at my father's. We kept what some call a Baptist Tavern, that is, a stopping-place for all Baptist ministers. He was sure to talk to me before he left on the subject of religion. I sometimes tried to avoid him by leaving the house and keeping out of sight till he was gone. I remember one winter day well. I was lame, and could not well escape. But I hobbled out to the barn, and oh, how cold I got; almost froze, waiting for him to go away; while he, probably, was waiting for me to come in, that he might speak a word to me before leaving. He was a good man and accomplished a good work at Jacobstown."

There was also another place, where Mr. Challiss labored long and successfully, not necessarily connected with his own immediate field. Freehold, the county town of Monmouth County, was about fifteen miles from his residence. There was a little company of Baptists there, who regarded themselves as a branch of the Upper Freehold Church, and looked to them for preaching. From a brief account of the rise and progress of the Baptist Church in Freehold, found

in their minute-book, and dated January, 1835, we gather these facts.

In 1762, Elder David Jones, from Middletown, moved into the vicinity of Freehold. He is supposed to have introduced Baptist sentiments there. In 1764, he began to preach at Upper Freehold, then a branch of the Middletown Church, and continued to labor there several years, occasionally preaching at Freehold, then more generally known as "Monmouth Court House." After this, the neighborhood was exceedingly destitute of any Baptist preaching till 1813, when Elder John Cooper commenced preaching there once a month, on week-days, and continued till 1821. A few were baptized, but the cause languished and the waste places remained desolate. Mr Challiss gives us the following account of his connection with this field.

"Soon after my settlement, my attention was called to a branch of the church, fourteen miles distant, near Freehold Town, the capital of the county. There I found, within one mile of the town, an old, black meeting-house, all unfinished, and in decay. There was one man, a member of the church, and eight or ten women. Here I was urged to come and preach the word. I engaged to labor at this point once a month, on week days, and on the fifth Lord's Day of the month. My first pulpit was a carpenter's old

work-bench, while the people sat on boards laid upon logs of wood. Such was the sad state of things in that place. Had I not found some warm friends among the Presbyterians I must have been compelled to give it up in despair, But, with dint of perseverance and much prayer I held on, and continued thus to divide my time for several years, and finally succeeded in getting the place of worship fitted up comfortably. Before I left that branch of the church, with God's blessing, I had the pleasure to see collected there about one hundred Baptists, and these constituted into a church."

The Freehold Church was constituted, November 28th, 1834, with ninety-four members, all but two of these were previously members of the Upper Freehold Church. In the following January this new church asked the mother church to allow them the services of Mr. Challiss on the second Sunday of each month. But it was thought not best for the interest of the cause to grant this request. The Freehold Church immediately sought a pastor for themselves, and soon secured the services of Rev. C. J. Hopkins.

Mr. Challiss closed his labors with them March 23d, 1835, preaching a very suitable sermon on the occasion from the words, "Finally, brethren, farewell; be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be

with you." He had labored on this field more than ten years, and, though his visits were at such long intervals, he did not labor in vain. Many souls were brought to Christ, and a standard was set up, around which many were to be gathered. The church there constituted has continued the work and has grown in strength, and now stands forth among the efficient churches of the state, doing good service for Christ. For its existence and present prosperity, it is no little indebted to the earnest, persevering labors of this servant of God.

Thus while serving one church faithfully as pastor, his labors outside of his own immediate field were untiring, and blessed of God in resuscitating the little, feeble, struggling church at Jacobstown, and in establishing the church at Freehold.

The outside efforts of Mr. Challiss were recognized generally as efficient and greatly blessed of God, some still live on these fields, who hold his name in grateful remembrance for the services he performed and the good results he accomplished at Jacobstown and Freehold.

CHAPTER VIII.

FIRST PASTORATE CONTINUED.

September, 1823—April, 1838.

WE left the narrative of Mr. Challiss' labors as pastor of the Upper Freehold Church, just as he had entered fully upon his pastoral work, in order to introduce some items of interest whose history commenced about that time. Now, having presented these items of collateral history as fully as our limits will allow, the narrative of his pastorate is resumed by quoting from the letter of the church to the Association in September, 1823.

“With us, as a church, for years past, the cause of our precious Redeemer has been bleeding, and the Saviour wounded in the house of his friends. But we can say, hitherto the Lord has sustained us, and glory to his name. He has, in a measure, lately visited us in love and mercy. During the year past we have called and ordained to the pastoral care of this church our esteemed brother James M. Challiss, who on our behalf is instant in season and out of season.”

The young pastor found opportunity to work, both at home and in all the surrounding country. He was the pastor of a feeble church with but few co-workers, to aid him in building up the waste places of Zion, and extending her influence. Great care was necessary, in order that this work should be done fully and efficiently. The responsibility of planning and carrying out whatever was for the spiritual or temporal good of the church rested mainly with the pastor. All around he found great demands for preaching and missionary labors. For miles, in every direction, there was much destitution of religious privileges, and upon him mainly rested the responsibility of supplying this want. Earnestly and faithfully he sought to do what he could in giving to the destitute around the pure words of life,—preaching in school-houses and private dwellings, and wherever a door was opened. “Besides preaching at Jacobstown and Freehold, and regularly supplying his own pulpit, he had several out-stations within the bounds of his own congregation, where he preached with much regularity and to good congregations, and from which he gathered seals to his ministry. He felt a special sympathy for the people along the edge of the pines, who were scattered as sheep without a shepherd. He succeeded in stirring up the people at Goshen to build a small house of worship, in which,

many times, and with many tears, he besought sinners to be reconciled to God." These labors were not in vain. The congregations were enlarged, and listened to the word preached with solemn attention, and the number of inquirers gradually increased. At the close of another year the brethren were constrained to say, "During the year past the Lord has granted us tokens of his love, in adding a few to our number, and we are favored with union and brotherly affection."

The interest seemed to rise gradually till January, 1826, when the work assumed a more general aspect and a gracious revival commenced. For the next nine years the church was greatly blessed. There were many precious seasons, scattered through these years; indeed it was almost one continual revival. During this time, Mr. Challiss baptized two hundred and twenty persons, on confession of their faith in Christ, and received them into the fellowship of the Upper Freehold Church; and over fifty more, who united with the church at Jacobstown. Many of these were heads of families, and in good circumstances. Both churches were very much strengthened by the additions.

In 1827, with their hearts full of wonder and gratitude, the church reported to the Association: "We meet with joy to tell what the Lord hath done for us,

and to hear of the victories of the Cross. Oh, brethren, we are permitted to live in a day of wonders! The Captain of our salvation is now riding forth victoriously, and his dominion is extending from sea to sea, and from the rivers unto the ends of the earth. God hath done great things for us, and we rejoice that Sunday-schools, Tract, Missionary, and Bible Societies are working all over the land."

Two years after this we find the following allusion to this church, in the report of the Association on "The state of religion in the churches."—"This body seems to be engaged in a good work. Seventeen have been baptized. They have recently organized a promising Sunday-school. There are two other Sunday-schools in the bounds of the congregation, also one Catechism and two Bible classes. Their Tract and Missionary Societies are in active operation." In 1830, the Church wrote to the Association as follows: "In the early part of the year our prospects were apparently declining. Our harps were hanging on the willows, and our language was, 'Hath God forgotten to be gracious? Will he be favorable no more?' But for a few months past God has permitted us to rejoice with the angels in heaven, over the conversion of sinners. Among the converts were quite a number of men in the prime of life, who are already active in our Sunday-school and prayer meet-

ings. Our prospects as a church were never more pleasing than at present." In 1831 they wrote: "For a number of years past we have enjoyed the privilege of communicating intelligence of Zion's prosperity in the conversion of souls. This pleasure is not denied us this year, and, in many respects, we have cause to thank God and take courage." That year seemed to be marked with more signal manifestations of the presence and blessings of God than any in their previous history. Thirty-six were baptized, and among them several young men, whose active labors gave promise of much usefulness.

While they were all rejoicing in this glorious work, the pastor was stricken down with disease, and for a time his recovery was quite uncertain. But God had other work for him to do. The prayers of his people were heard, and his servant resumed the work in which his heart was so much engaged. In writing to a Christian relative he thus refers to his recovery: "I am permitted to say, through much mercy, that my sickness was not unto death. Mother has returned to Salem. The work of the Lord is still progressing within our bounds. I have baptized forty within about five months, and others are expected." His heart was on the work and not on himself. The joy felt in his own recovery was almost lost in the joy he had over the conversion of souls.

During the following year the interest seemed to decline somewhat, but they were not cast down or discouraged in their work. In 1833, they reported fifty baptized during the year. The church had now reached a membership which justified them in claiming all the time of their pastor within their own bounds. He therefore relinquished his connection with the church at Jacobstown, and as soon as practicable a church was constituted at Freehold. In November, 1832, ninety of their number were dismissed for that purpose. In June, 1835, Mr. Challiss wrote to a Christian friend: "I have now been laboring with this church for the past thirteen years. I trust my labors have not been in vain. Such was the languishing state of Zion in this region, when I removed here, that I labored more as a missionary than as a settled pastor. But with the blessing of God the cause has been strengthened so much that two other brethren are now engaged upon the field which I occupied alone for ten years. I am now giving all my time to the church at home with which I first settled."

During the remaining three years of his pastorate at Upper Freehold there were comparatively few additions by baptism, but there was a healthful growth of the church and a hopeful developing of the moral forces for continued service.

About the close of 1836, Mr. Challiss entertained some thoughts of leaving this field where he had labored so long and successfully. He thought, perhaps he had accomplished the work God had for him to do here, and that he might be more useful in some other field, and that another laborer might enter this field and reach some whom he had failed to influence. Moreover he did not know but that some of the church had thoughts on this subject kindred to his own. So he concluded that a change would be best, both for the church and himself. But when this matter was brought to a test he found the people united in their old pastor, and that they would not consent to his leaving them.

The First Baptist Church of Middletown, N. J., gave him a call to become their pastor, and for a time he seemed quite inclined to go, but after "long deliberation and much prayer" he declined the call. In writing to a friend on this subject, he said: "A few months past I expected to remove from this church this spring. The church at Middletown, N. J., sent me a pressing call to settle with them, and at one time I had almost made up my mind to accept the call and remove. But the people here protested against it with united voice, and their voice prevailed. I have now been with this people more than fifteen

years, and it seems to be duty to remain for the present."

His decision to remain seemed to have rested more on the desire of his brethren and the community than on his own judgment. He evidently had some doubts of the wisdom of this decision, and when, some months after, he received a call to the pastoral charge of the Lower Dublin Church, Pennsylvania, he felt that Providence indicated clearly that he should resign his charge at Upper Freehold, and enter upon another field of labor.

In a little record made directly after his removal, he gives us this general review of the time and labors of his first pastoral charge. "Here, as pastor of the Upper Freehold Church, and a resident of the village of Imlaystown, I remained for sixteen years. At the time of my going to that church, our denomination in that part of the state was in a very sad condition. There was then but one settled pastor in that county, and he proved to be an impostor. During my ministry there, the New Jersey Baptist State Convention was organized, which has been greatly blessed in raising the denomination to respectability and usefulness. When I first went there, there were but two active, working men in the entire church, and these were living miles apart and away from the meeting-house. But the Lord added unto them such as shall

be saved. I lived there to see, what is very seldom seen, that is, that every man in the church, who was in the practice of coming to meeting and almost every woman, were received by my hands. During my ministry there I baptized three hundred and nine persons on profession of their faith in Christ. Before I left, they enlarged their place of worship and greatly improved its appearance. For this success all the glory is due to God."

The number of baptisms given above includes the fifty-six baptized at Jacobstown and received into that church. These results were not without the earnest and continued work of the pastor. God accepted the labors of his faithful servant, and in these many seals to his ministry, verified again the declaration of his own word, "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall, doubtless, come again with rejoicing, bringing his sheaves with him."

During his entire pastorate here Mr. Challiss regularly kept up his out-stations, preaching in school-houses and private houses, in different neighborhoods, and distributing many tracts in connection with this work. These labors were greatly blessed, and were often the beginning of seasons of special interest.

In the early days of this work he kept no horse,

and so went to these appointments on foot, or occasionally assisted on his way by a neighbor or some friendly traveler. In reference to this time he says, "Having no means of traveling among the scattered population, like my blessed Master I went on foot, preaching in destitute neighborhoods and calling on men to repent and believe the gospel, and I had my reward."

After a little time he kept his own conveyance, an arrangement which was necessary in order to meet his many engagements in the extended field he occupied. His son, Dr. W. C. Challiss, gives some personal reminiscences in reference to these out-stations, which are characteristic of the father.

"My earliest recollections of him were at Imlays-town. He would frequently take me with him to his afternoon appointments, of which there were many, and some quite remote from his home. One thing is indelibly impressed upon my recollection, as it would be upon the mind of any boy under like circumstances, and that is, his consideration and feeling for dumb brutes, and especially his horse. He traveled in those days in a gig or chaise, with one horse, such as would now be considered only possible to propel, through the arid and sandy roads of that portion of New Jersey, with two or four horses. It was over such roads that he was obliged to travel to fill some

of his appointments, especially at Freehold and Egypt. Whenever in those sandy districts we would meet an ascent in the road, he would invariably say, 'Come, my son, this is too heavy for Dick ; let us get out and walk.' Walk I did, but not without much tribulation, for I could not understand the propriety of keeping a horse and walking yourself. Such was my solicitude on this subject, that I was constantly watching for the *hills*, as I well knew I would be invited to my feet. I can now appreciate his humane feelings in this matter, but then such conduct seemed unnecessary and without excuse.

"It was, perhaps, after one of those journeys, and after my trampings had been exhaustive, that during service I fell fast asleep, and, with head thrown back upon the bench and mouth distended, I was quite forgetful of hard roads or sermons. Pa stopped preaching, and fixing his eye upon one near me, and with finger pointed at me, said, 'My good brother, will you wake up that boy?' That did not require much effort, as the pause in the sermon and change of tone so startled me, that by the time he made the request I was fully awake to the situation with no inclination for further slumber. This little incident exemplifies an enduring trait in his character, to practice what he preached, and never require of any one what he did not or would not perform himself.

He would always sacrifice himself or his own to illustrate a great principle, before he would assail the feelings of any of his hearers. In this instance, he designed to impress upon that audience, that sleeping during divine service was not allowable, and for this purpose selected his own son for the sacrifice."

Mr. Challiss conducted these services at the out-stations with much simplicity and informality, but with an earnestness and fervor fitting his responsible position, as one appointed of God to watch for souls. Often these occasions were seasons of great solemnity, and many of those baptized by him while he was pastor at Upper Freehold were first awakened in these meetings. There are many still living who refer to some of these occasions as times of special interest to themselves or some dear friend. The text, or something in the sermon, or a hymn sung, is still held in cherished memory; because then and there, through these means, the Holy Spirit prompted them to inquire, "What must I do to be saved?" or "witnessed with their spirit, that they were born of God."

This missionary work consumed much time, was often very fatiguing, and left little opportunity for study, but it was the great auxiliary to his pastoral success. Sometimes there were no apparent results from the labor expended. Often, and perhaps generally, it was a work of faith. The bread was cast

upon the water with prayer and tears, and the return was waited for in faith and hope. In some neighborhoods these labors seemed to be almost hopeless, and occasionally suffered strange interruptions.

On one occasion he was preaching at a school-house on Cream Ridge, just at the beginning of harvest time. It was before the days of mowing machines and reapers. As he was accustomed to select texts and subjects in harmony with times and seasons, he announced as his text, "Put ye in the sickle; for the harvest is ripe," and was quite surprised to receive from one of his hearers, the immediate response, "The harvest is *past* on this side of the Ridge." He was disconcerted for a moment, and then responded in substance, "Your harvest may be past for this summer, but God's harvest will not be past till you and I and all here are either gathered as wheat into the garner of the Lord, or as chaff to be burned in unquenchable fire. Oh, let us all see to it, that we so improve the months of God's patient waiting for us now, that we do not then take up the lamentation, 'The harvest is past, the summer is ended, and we are not saved.'"

On another occasion he was greatly disturbed while preaching in a school-house in another neighborhood. In those days the people consented to ride to meeting in their open wagons, taking chairs from their houses

as seats and using them as seats at the place of meeting. Often, too, during the summer, men would appear without their coats. On this occasion a stranger, perhaps recently married, had come in his open wagon, and taking his two chairs went coatless into the meeting. Loaning a chair to an old man who entered with him, he took his seat and quietly awaited the services. All went smoothly on till the preacher announced his text, "Friend, how camest thou in hither, not having a wedding garment?" The coatless man was startled and hastily glancing around seemed to discover to his dismay that he was the only man present without a coat. Just then the preacher repeated his text with special emphasis. The stranger could stand it no longer, but he was not speechless. He started up, and shaking the man to whom he had loaned the chair, he said, with great agitation and loud enough to be distinctly heard by all present, "Give me my chair. He means me! He means me!" And so chairs in hand he rushed from the house, leaving the mirth of the young folks no little excited and the serious thoughts of the older ones no little disturbed, while the preacher felt that his text and sermon were seriously damaged for that day. It did not suffice him to say, "If it were only garments made with hands to clothe these poor mortal bodies of ours it would be a small matter.

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THE OLD PARSONAGE.

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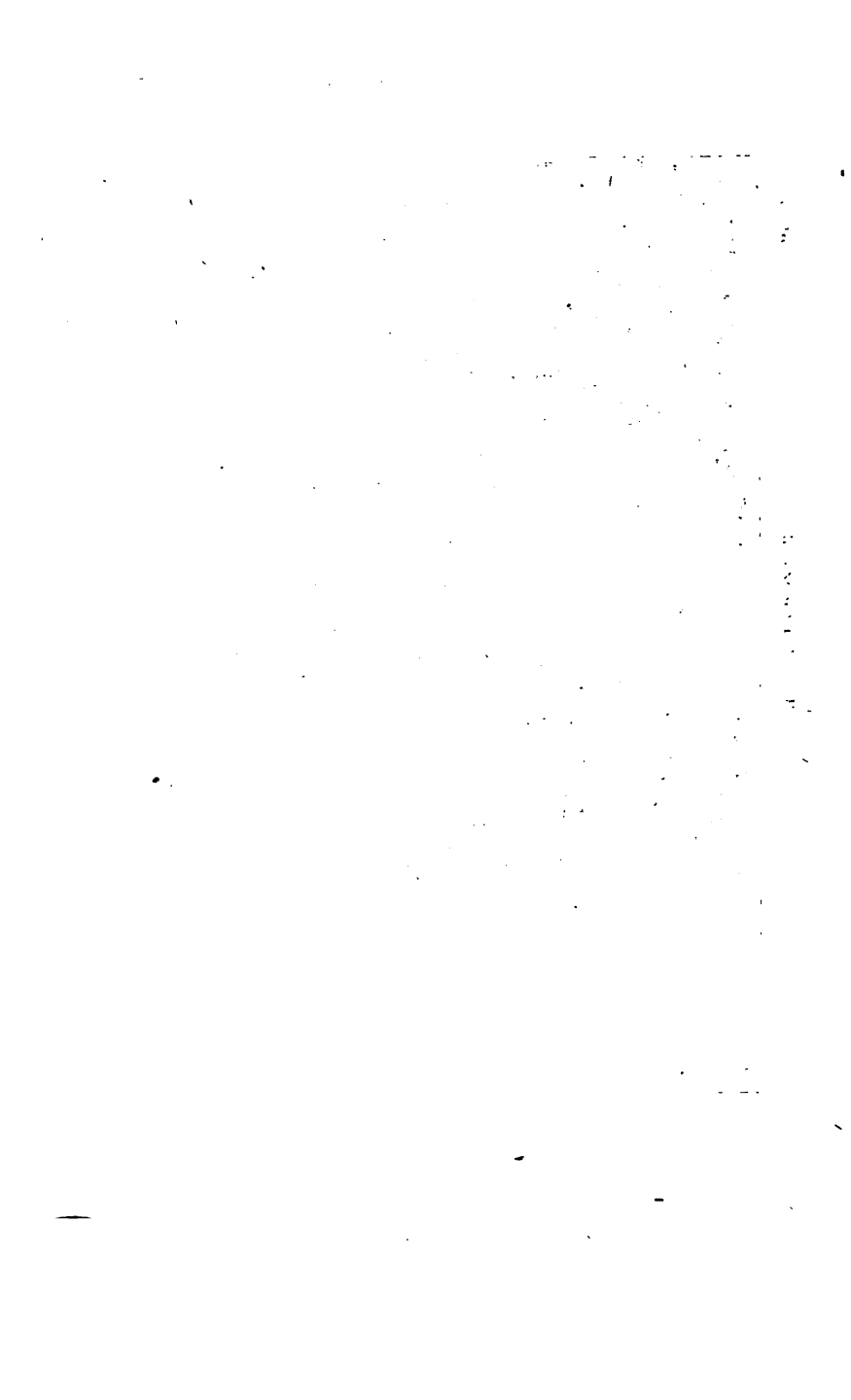
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That the garment needed was Christ-wrought and for the soul, necessary for us in order to stand accepted before God." The scene was too vivid and too ludicrous to be thus hastily covered up. The coatless man had left with his chairs, and was hastening to his home, but the thoughts of the people were with him, and the preacher felt like one beating the air.

Mr. Challiss always regarded his pastorate at Upper Freehold as the most happy and useful years of his life. This feeling, doubtless, derived some of its strength from the force and tenacity of first impressions. Here were his first love and labors as a pastor. On this field he spent the early days of his chosen work, and here continued till he reached the strength of his manhood. The hand of God was clearly seen in his settlement and continuance with this people. Here God had signally blessed his labors in the conversion of souls and the building up of Zion.

Here, too, the young wife was first brought to share the cares and joys of the pastor's life, and here was their first home, and the scenes of their early life struggles. Here was the dear "Old Parsonage," where they lived so long, and where all their children, but Emma, were born. Its adjoining grove and rugged side-hill; its little orchard and garden and cozy door-yard; every spot about it, every tree and

shrub had memories dear to them or theirs. And here was the continued home of many life-long and kind-hearted friends. Many memories of social life sweetly clustered here, blending with the assurance of their own usefulness in God's service. The time and labor spent here were often reviewed and lived over and over again. Along these years of their life-journey were many green spots to both the pastor and his wife; and in after years, when burdens grew heavy, because of over-toil or feebleness, memory often took them back to these green spots to rest awhile. No wonder they often revisited Upper Freehold and the places there made sacred to them by so many hallowed associations; and so often recalled these days of their earlier life.

Mr. Challiss ever retained his interest in this field and a strong attachment to the church. Immediately after moving away he wrote to an old friend, giving her an account of their cordial reception at their new home, and then added, "But my Jersey friends—the thought of separation from them gives me pain." Two years after this he said, in a letter to a friend at Upper Freehold, "Though separated from the friends we love, we cannot be absent from them in mind. I am often, in thought, with the church at Upper Freehold." And again, he wrote to the same friend, "I can assure you that the cause of Christ and the breth-

ren there still lie near my heart, and I long to hear from you, and to know that it is well with you. And especially now that you are so soon to be without a pastor. May the Great Shepherd direct you to a wise choice."

He was accustomed, when he possibly could, to make an annual visit to this church, and to spend a Lord's Day with them. Thus he kept fresh his early love for this people, and held himself in continuous personal contact with their history. On his visit there in the summer of 1846, he found that there was a great want of more interest and spiritual life among the members of the church, and that their young pastor was no little discouraged in his work. The heart of the old pastor was deeply concerned on account of these things. There was living then an old lady, a member of the church, who was familiarly known as "Aunt Fanny." She observed a weekly fast-day. Sometimes, on her fast-day, she would go to the meeting-house, and there, alone, have her meeting. She would pray, and read a hymn and a portion of Scripture and pray again. To her these days were more feast-days than fast-days.

During his visit this year, Mr. Challiss felt that he must go alone to the old meeting-house. The memories of the past, in reference to his heart-struggles before God, as he tried, in the ardor and inexperience of

his youth, to preach there the gospel of Christ, were now too sacred for companionship. Alone, quietly, and with reverence, he entered the house, hallowed by so many associations. He passed on up the aisle and took his old seat in the pulpit. His thoughts were busy with the past, while now, as in the presence of God, he reviewed his labors here.

A noise in the corner of the house attracted his attention. He listened a moment and then recognized a voice in prayer. "Aunt Fanny" had entered the house unobserved by him, and, unconscious of his presence, was engaged in her usual services. The pastor who had so often preached to her in former years now attended with interest while she led the service. There she knelt in prayer, pouring out her heart's desire before God, for his blessings upon her own soul and upon the church she so much loved.

The old pastor's heart was cheered as he felt constrained to say, "Surely the Lord will not leave this people while there is one such living to pray." The youthful pastor of the church was encouraged, by a knowledge of these facts, to hope for better days. This hope was not long deferred. During the following winter a very gracious revival was enjoyed by them, and at the next Association they reported: "During the past year the Lord has visited this ancient vine with mercy and goodness. The church

has passed through a joyful season of genuine revival. Seldom, if ever, have we been favored with such a display of divine power. Prayer was heard and the gospel of Christ became the power of God to the salvation of many souls.

Time did not lessen the interest Mr. Challiss felt for his first charge. Fifteen years after leaving the field, he wrote to some friends there, "Though I am separated from you by time and distance, my affection for the old friends of my youth remains immovable, and will forever. I often think of the old church and how she is succeeding. More than once I have imagined in my dreams that I was about to settle again as pastor with them, but lo, it was a dream."

In the summer of 1864, the church remodeled and enlarged their meeting-house at Imlaystown. Mr. Challiss showed his continued interest in the church by securing for them a fine bell, as will be seen from the following account in one of their county newspapers: "We incidentally learn that the Baptist Church at Imlaystown, in this county, has been recently made the recipient of an appropriate and gratifying donation. Having lately placed a new spire upon their house of worship, they were still destitute of a bell. This fact coming to the knowledge of Rev. James M. Challiss, former pastor of the church,

through correspondence with a member of the Society, he communicated with his son, Mr. L. C. Challiss, a wealthy resident of New York, and the result is the donation, by that gentleman, of a handsome bell. The bell is large, possesses an excellent tone, and is to be called, we understand, the 'Challiss Bell,' in honor of the donor."

In November, 1867, Mr. Challiss wrote to some friends in Mount Holly, "I am going to Upper Freehold to help Brother Hires in a meeting, and I hope it will not be in vain. Also to visit once more my dear old friends there." He remained there about three weeks, assisting the pastor in extra meetings. He entered at once with his usual zest upon the work, and seemed anxious to do all his strength would admit, in preaching and visiting among the people. The time spent here gave him the opportunity of visiting many old friends with whom, more than forty years before, he had taken "sweet counsel and walked to the house of God in company." He greatly enjoyed this privilege of preaching again on the field of his early labors, and visiting once more those friends of his early life. He left, in order to attend a convention of the "Superintendents of the Public Schools of the State," held in Trenton, December 4th. To a friend whom he met in this Convention, he expressed the great pleasure he had experienced in his recent

visit. His heart was full of gratitude in view of God's goodness to him while he labored as pastor in that field, and in permitting him still to have so many pleasant associations there. But he felt that he was now too far advanced in life to endure the fatigue of extra meetings, and that this was probably his last visit to that dear old church. And so it proved to be. A fitting conclusion of his early work and life-long interest for this people,—a renewal of his love and labors for them just a little while before entering upon his eternal reward,—while the Saviour was waiting to say, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

The feelings of Mr. Challiss towards the people of Upper Freehold were not without reciprocation. The remembrance of the youthful pastor remained fragrant with the generation that shared his toils, and the blessings of his labors. Those of them who survive him still repeat to his praise their high estimate of his self-denying labors for their good, his heart-felt sympathy in their joys and sorrows, and the consistent and godly life which he ever exemplified before them. They have told these things to their children, till the children, scarcely less than their parents, have learned to esteem and love the name and memory of this servant of God.

The busy, bustling world may wonder at the special

interest which individuals, families, or communities feel in events which seem to the world of so little moment ; yet there are often events in the history of a community, or family, or individual pertaining to themselves alone, which are ever kept fresh in their memory and esteemed more important to them than the history of all the world besides. It is not strange, therefore, that many recall such events in their life-experience with great vividness.

Said one, "I knew Mr. Challiss from his first coming to Upper Freehold. I remember him well before his marriage ; and also when he brought his young wife to live among us. They boarded near us from August till April, and he was frequently at our house. Some time after settling with us as pastor he commenced preaching on the third Sunday of each month, at Jacobstown, and generally called at our house on his way home. I was then a young wife, full of worldly care and hope, but without hope in Christ. On one occasion he had stopped with us over night. In the morning he came back where I was at work, and, knowing and seeing my worldly seeking, he said to me with much feeling, 'Seek *first* the kingdom of God and his righteousness.' These words were the barbed arrow in my heart. I could not cast them from me, nor find relief till I sought with all my heart the kingdom of God ; and by faith accepted

the righteousness of Christ, as my soul's deliverance from sin, and assurance of future glory. This was the great event of my life. Not long after this Mr. Challiss baptized me, and I became a member of the church.

"I remember that he preached much in the school-houses around the country, and that these labors resulted in much good. His anxiety for the unconverted husbands, wives, and children of the congregation was very great, and frequently he would present their case, with earnest pleadings and tears, before God in prayer and often would mention their names when praying for them. He was a good pastor, and spent much of his time among the people, faithful and sympathizing, and always attentive and kind in affliction. He was highly esteemed by the entire community, and ever welcomed in his visits among this people."

Another says, "I knew Mr. Challiss many years. When I was a little girl I went to school to him one quarter. It was soon after he came to Upper Freehold. He had the good will of the children and young people. They regarded him as their true friend and as one desiring to do them real good. He baptized me in 1836, and I have always esteemed him highly for his zeal and fidelity in his great work. His labors were eminently practical. He evidently

desired to do the greatest good to the greatest number in the shortest time."

"I always loved him," said another, "he was so faithful and kind as a preacher, pastor, and friend. He seemed so to feel his high calling, and so to preach the gospel, that he commanded our respect and love. His life was so in harmony with the truths he presented, we were constrained to love him as a good servant of Jesus Christ bringing to us the words of salvation. His coming here was a great blessing to this church and community; and his leaving, a great loss to us."

This friend was quite unreconciled to her pastor's removal from the field where God had so blessed his labors. With many others, she earnestly protested against his leaving. But when the brethren came from Lower Dublin to move him away she hastened to the parsonage to tender what assistance she could, and lighten the burdens of the family in preparing for their removal. Some of these brethren said in her presence, "How foolish we were to bring so many of our big Pennsylvania wagons to move a Jersey pastor." This remark grated no little upon her feelings, but she held her peace until their wagons were all loaded up and other goods remained. Then she said to them, with some spirit, "You see your big wagons are now full, yet you cannot take all the goods

belonging to this Jersey pastor. Now, brethren, see to it, that when he leaves you it does not take a less number of big wagons to move his goods."

A further confirmation of the value of his work at Upper Freehold, and the estimation in which he was held in the community may be gathered from the language of those who succeeded him in the pastoral office there. "I was a successor," says one, "of Brother Challiss in the pastorate at Upper Freehold. The efficiency of the church there was mainly owing to his labors. He found it in a very low state when he went there, and it was in a comparatively prosperous state when he left. His labors were abundant and continuous. He preached all around the country, in different neighborhoods, with great acceptance and good results. His social qualities and earnest pastoral work gave him power, and were felt in the entire community. The church and the cause of religion grew in strength and in the favor of God and men. I did not regard him as much of a student. He lived so much among the people, engaged in missionary and pastoral work, that he had not time enough left for a student's work. But he had a very tenacious memory and retained well what he heard and read. He could recall clearly and use effectively material thus gathered up and suggested, in his too scanty opportunities of preparation for preaching; and his sermons were

instructive and eminently practical. His fervor, earnestness, and evident sincerity secured him attentive and appreciating hearers. He was greatly esteemed and beloved by both the church and community, and when he removed from the field, he left an influence which was a savor of life unto life."

Another of his successors says, "It was my privilege when a small boy to hear him preach, at a June meeting held at Holmdel, soon after his settlement at Upper Freehold, when his cheeks were glowing with youthful loveliness. He spake with great earnestness the truth as it is in Jesus, and sang at the close of the service a very impressive piece that I have often heard spoken of since I have been in the ministry. I doubt not that impressions were then made which are still cherished by some who are now living, and were cherished by others till the time of their death. I do not remember the text, though young as I was, I know I was affected by the earnest and pathetic manner of the preacher.

"At Upper Freehold he labored faithfully for sixteen years, and under his labors the church there was greatly strengthened and the church at Freehold was organized. He has left a grateful impression of his faithful labors throughout that entire region and he was greatly beloved and respected by all the people."

Another pastor of the Upper Freehold Church, who

occupied that field several years after Mr. Challiss had left, thus speaks of his labors there: "He worked with a will that never grew weary in well-doing. His zeal, energy, and perseverance in gathering a congregation, and the blessing of God upon his preaching, making the word effective in the conversion of souls to Christ, commended him as a workman that needeth not to be ashamed. He was 'instant in season and out of season, always abounding in the work of the Lord.' By the variety of his labors in the church, his earnestness, his untiring zeal, his ardent love to Christ and his church, his fervent desire for the salvation of souls and for the growth and prosperity of the church, his excellent moral character and the good management of his own financial affairs, he attained to a position in the confidence and esteem of the people, and especially of his brethren, that but few men excel."

In a "Historical Sketch of the Baptist Church of Upper Freehold," recently prepared by Rev. W. D. Hires, pastor, we find this allusion to Mr. Challiss' pastorate there, "The settlement of Rev. James M. Challiss as pastor of this church marks an epoch in its history. He came to the pastorate in his early manhood, his heart all aglow with love to Jesus, his cause, and the souls of men. He was ordained to the work, December 7th, 1822, and for a period of sixteen years he labored assiduously, being instant in season and out

of season. He now rests from his labors 'and his works do follow him.'"

Time has produced many changes on this field where Mr. Challiss spent the years of his early ministry, and but few of the old landmarks remain. The old meeting-house, in which the church then worshiped, was vacated years ago for a new and larger house at Imlaystown. But the old house still stands, and appears very much as it did fifty years ago. Most of the venerable trees that once shaded it have died; and the dust of many who were accustomed to worship in it now lies in the adjoining grave-yard. It is known in all that region as "The Yellow Meeting-House," and is used only for occasional preaching and for funeral services.

Mr. Challiss, during the entire time of his pastorate at Upper Freehold, grew in the confidence of his brethren in the ministry and of the churches in the Association. They gave him repeated expressions of their confidence, and their esteem of him as a man and a preacher, by assigning him positions of trust and honor.

He preached the Annual Sermon before the Association in 1828, and again in 1836. He served them as clerk in 1829, and was frequently placed upon important committees, and in other positions of responsibility where great prudence and wisdom were

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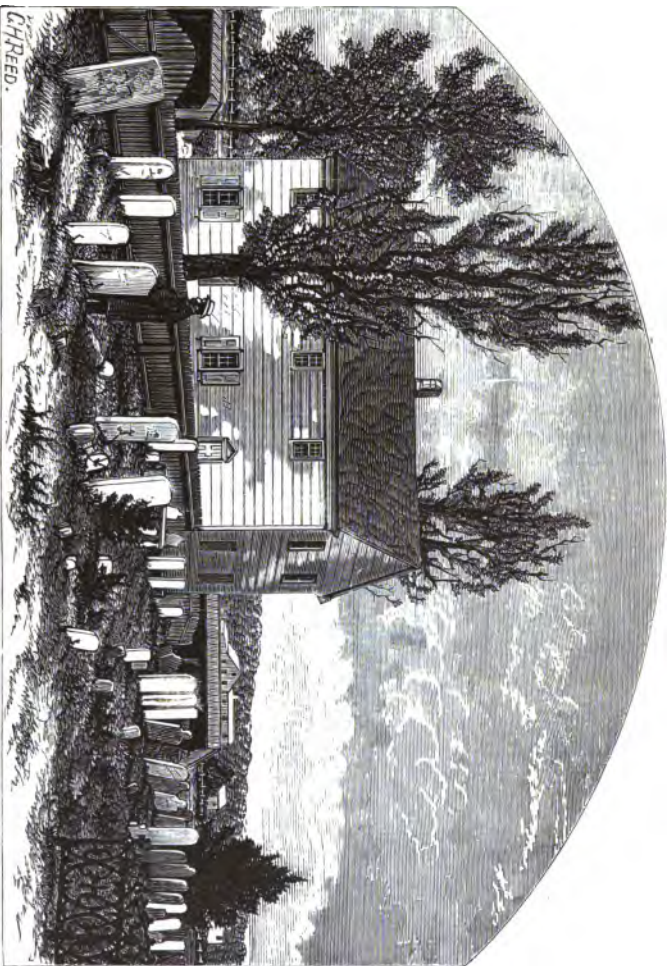
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1. The first step is to identify the key components of the system. This includes understanding the hardware, software, and data involved.

At the same time, the *Journal of the American Medical Association* has been at the forefront of the movement to make the medical profession more accountable to the public. In 1960, the *Journal* published a landmark article by Dr. Henry J. Beebe, a prominent physician and leader of the American Medical Association, in which he called for a "new medical ethics" that would place the needs of the patient above the interests of the physician or the medical profession. This article was a landmark in the history of medical ethics, and it has inspired many other leaders in the field to call for reform.

SPONGE



THE OLD YELLOW MEETING-HOUSE.

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the qualities demanded for the service. He was often invited to officiate on special occasions, and his services were in great demand by his brethren at times of protracted, or extra meetings, in which he was regarded as more than usually happy and successful. In this service he seemed to take special pleasure, and never refused his assistance when it was possible for him to render the desired aid. His brethren in the ministry would become exhausted and be compelled to cease their labors, but he seldom grew weary in the work. His physical endurance seemed equal to the yearnings of his heart for souls.

He came among his brethren, a young man, distrustful of himself and without experience. He had grown into the strength of his manhood among them, and had remained in his first pastorate till every church in the Association had changed pastors, excepting old Cohansey and Haddonfield, where the venerable Smalley and Sisty still continued their work. His removal from the state was greatly regretted, not only by the church and community he so faithfully served, but by all the surrounding ministers and churches, with whom he had been so long and pleasantly associated, and among whom, by earnest and successful labors, he had shown himself, "Approved of God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

CHAPTER IX.

SECOND PASTORATE.

April, 1838—April, 1845.

THE old Pennepeck, or Lower Dublin church was located near Pennepeck Creek in Lower Dublin Township, Philadelphia County, Pennsylvania, about twelve miles north east of "Independence Hall," on Chestnut Street, Philadelphia. This township is now a part of the incorporated city. The surrounding country was well adapted to attract the attention of the lovers of the beautiful in nature, and of the anxious tillers of the soil. It was sufficiently rolling and interspersed with ravines and living streams to be picturesque, yet in the main so gently undulating that it was admirably adapted for agricultural purposes; and where artistic taste sought to relieve the friction of plodding toil and to soften the scenes of its hard and repeated struggles, this country afforded fine opportunities for the blending of the beautiful and the useful. It was early occupied, soon dotted over with

farms, and has ever maintained its high agricultural reputation. Many gentlemen of wealth and taste have recognized the combined advantages of this section, and have here secured country residences; erecting beautiful cottages or mansions, some of which have become venerable by their surroundings of sturdy, full-grown trees, transplanted from the soil, while here and there still linger little groves of primeval forest trees, which have heard the stealthy tread of the lone Indian warrior, and the thundering train of cars, bearing on its teeming multitude with lightning speed; linking the strange scenes of savage life with the marvelous triumphs of the present day.

The church here was founded amid the struggles of the early settlers, and commenced its history almost with the first settlement of the township. In 1681, William Penn received a patent from Charles II. for the territory now forming the state of Pennsylvania, and in August, 1662, embarked for the Delaware River, where he arrived safely after a voyage of about six weeks. In the following November, he held his famous treaty with the Indians, and soon after laid out the plan of Philadelphia.

About forty-four years before this, in 1838, the Swedes established a colony on the west side of the Delaware. "They conciliated the natives and purchased from them the land on the west side of the

Delaware, from Cape Henlopen to Sanhickan, or the falls at Trenton, and inland towards the Susquehanna. This they called New Sweden. They had a regular civil and military government, founded upon wise and good principles, and were a moral and thrifty people. But the colony was small and feeble, and it was only at a few points, and these south of Philadelphia, that actual settlements were effected. Over almost all of the entire territory the Indians had the same practical possession that they had for centuries previous. This colony, not having sufficient support from the distant mother country, was conquered by the Dutch in 1655, and in nine years later, with other Dutch possessions, passed under English jurisdiction."

It was not until the coming of Penn's colony that a permanent settlement was effected north of Philadelphia.

In less than two years after Penn's treaty with the Indians a company of Baptists from Rhode Island settled within the bounds of Pennsylvania colony. Benedict in his "History of the Baptists," gives the following account of this company :

"The history of this first company, which located in this government, is thus given by Morgan Edwards, in his history of Pennsylvania Baptists. In 1684, Thomas Dungan removed from Rhode Island, and settled at a place called Cold Spring, in Bucks

County, between Bristol and Trenton. This Baptist preacher and pioneer was probably accompanied with associates of his own faith in his removal to what was then regarded as a long journey to the South. Here he founded a church of his own order, which in the end was absorbed by the next company.

“This Mr. Dungan was the minister who baptized and ordained Elias Keach, a son of the famous Benjamin Keach, of London, who arrived in this country in 1686. The church founded by Mr. Dungan was broken up in 1702.”

According to the same authority, “In the year 1686, one John Eaton, George Eaton, and Jane, his wife, Sarah Eaton and Samuel Jones, members of a Baptist church, residing in Llanddewi and Nantmeal, in Radnorshire ; also John Baker, member of a church in Kilkenny, in Ireland, and one Samuel Vaus, from England, arrived and settled on the banks of the Pen-nepeck. In 1687, Rev. Elias Keach, of London, come among them, and baptized one Joseph Ashton, and Jane, his wife, William Fisher, and John Watts, which increased their number to twelve souls, including the minister. These twelve did, by mutual consent, form themselves into a church in January, 1688, choosing Mr. Keach to be their minister, and Samuel Vaus to be deacon. Soon after, a few emigrated Baptists, in the province of West Jersey, joined

them, also those whom Mr. Keach baptized at the Falls, Cold Spring, Burlington, Cohansey, Salem, Penn's Neck, Chester, Philadelphia, etc. They were all one church and Pennepeck the centre of union, where, as many as could, met to celebrate the Lord's Supper; and for the sake of distant members, they administered the ordinance quarterly at Burlington, Cohansey, Chester, and Philadelphia. Thus, for some time, continued their Zion, with lengthened cords, till the brethren in remote parts set about forming themselves into distinct churches. By these detachments it was reduced to narrow bounds, but continued among the churches as a mother in the midst of her many daughters."

Thus this old church and mother of churches was organized during the very incipency of the settlement, while yet the homes of its members were in the midst of the Indian's hunting grounds. The Neshammies and Shackamaxons were still lingering in the old homes along the Delaware, and the echo of the Indian war song had scarcely died away, when the songs of praise to God arose from an assembled church of Christ, and the wilderness and the solitary place was glad.

The first pastor of the church, Rev. Elias Keach, returned to England in 1702, but the church continued to enjoy the labors of such men as Rev.

John Watts, Rev. Samuel Jones, Rev. Evan Morgan, Rev. Abel Morgan, Samuel Jones, D. D., Rev. P. P. Vanhorn, and Rev. David Jones, men of sterling worth and great power and usefulness. Some of these early pastors preached stately in Philadelphia and other places, doing a good work in extending Bible truths and organizing Baptist churches, and gathering many precious souls into the fold of Christ. The old church long maintained the position gained by her priority, and was respected and loved by surrounding churches as a "mother in Israel."

This church was the originator and a constituent member of the Philadelphia Baptist Association, formed in 1707, the oldest association in America,—and remained a member of this venerable body for one hundred and twenty-five years.

In July, 1832, the Central Union Association was formed and this church was a constituent of that body.

Here on this field, all crowded with reminiscences of the early struggles of Baptists in America, and their early efforts to propagate the gospel of Christ; with this church of more than one hundred and fifty years of history, and with the memory of the lives and labors of men who had toiled long and faithfully in the pastorate, and who stood in the very front ranks of the ministry of their day, Mr. Challiss entered upon his second pastoral charge.

Early in December, 1837, Mr. Challiss received an urgent invitation to visit the Lower Dublin Church and to preach in view of settling with them. In the latter part of the month he visited them and spent a few days among them and preached several times. The visit proved acceptable to both parties. On January 7th, 1838, the church extended to him a unanimous call to become their pastor; as will be seen from the following letter addressed to him by their order: "After you left us, we endeavored to give notice as far as we had it in our power to do, among the church and congregation, of the business which would probably come before it on the following Lord's Day. The intelligence was received with decided approbation by the church, particularly by those considered as the leading members. After preaching, on the Lord's Day, the propriety of giving you a call to become our permanent pastor was presented. Solemn prayer was addressed to our heavenly Father for guidance and direction, by two deacons and another brother, and an election was held, by ballot, for the above named purpose; the result of which was believed to be entirely unanimous for Brother Challiss to be our pastor." On the following Sunday he visited them again, and preached, and being satisfied with the unanimity of the church and congregation in calling him, he gave notice that he accepted the call



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LOWER DUBLIN BAPTIST CHURCH.

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**ASTOR, LENOX AND
TILDEN FOUNDATIONS**

and would enter upon the pastorate as soon as he could close his engagement with the Upper Freehold Church. The minutes of the Lower Dublin Church present the following record: "March 31, 1838. Meeting of preparation. Divine service by Brother Challiss, who this day enters upon his labors and duties among us as pastor of this church and congregation. Brother and Sister Challiss received the hand of fellowship by Deacon Thomas Miles."

"May 17, 1838. Brother Challiss was installed pastor. Revs. Jos. Sheppard, C. W. Mulford, and W. S. Hall, council present." In a written agreement with this church, signed by Mr. Challiss and the Trustees, and dated January 15, 1838, he promised to perform the usual duties of a pastor, and they agreed "to give him yearly, and every year, the sum of six hundred dollars, payments to be made quarterly."

He says, "I located my family in Bustleton, on a handsome home which I purchased there, costing me thirty-five hundred dollars." Having thus secured a permanent and pleasant residence for his family, he was prepared to enter freely and fully upon his work.

It was with no ordinary feelings of interest and anxiety, that Mr. Challiss accepted this pastorate and entered upon his labors here as successor to the men who had so long and ably ministered to this church. He felt that the very history of this ancient body gave

great interest and responsibility to his position ; and that the character of his predecessors created expectations in reference to a new pastor that made the position no little embarrassing.

Amid the sleeping dust of the men of five generations stood their venerable church edifice, bearing the inscription :—

“ BUILT 1707,
ENLARGED 1774,
REBUILT 1805,
S. JONES, D.D.,
PASTOR.”

And in all the region around, were places sacred in memory from some hallowed associations of the past. It would be a strange Baptist heart that felt no impressions and gained no inspiration, amid the cherished memories which cluster around this place and people.

Mr. Challiss was not insensible to these surroundings. He says, “ From my field of labor at Upper Freehold, I was called and at length induced to separate by a united call from the Lower Dublin Baptist Church, near Bustleton, Pennsylvania. This I accepted after much prayer, and entered upon my labors there, April, 1838. Here I found myself surrounded by many weighty and responsible duties which I endeavored to discharge in the fear of God, depending

upon the blessing of God and the presence of the Holy Ghost for success. I felt greatly my insufficiency, but I knew it was not by might nor by power, but by his Spirit, that sinners would be converted, and therefore I went forward trusting in the Lord. I found this a very large and important field of labor, and so continued to work on in the pastoral office through much hope and fear—hope because I knew the cause was God's and must prevail—fear because of my own weakness and the disparagement between my abilities and my worthy predecessors, such as Dr. Samuel Jones."

But the cordial welcome of the brethren and friends here encouraged his heart and greatly nerved him for the work. About two weeks after reaching Lower Dublin he wrote familiarly to an old friend at Upper Freehold, "We arrived safely, with scarcely a single article injured. On reaching our new home we found the friends here waiting our coming. They had provided sumptuously for our reception—so abundantly that our family has been supplied ever since from this abundant provision. Our new home is pleasant, and we like the situation much. Our brethren continue to 'show us no little kindness.' The prospects thus far are certainly very gratifying. We had a delightful meeting with the church last Lord's

Day. The prayer meeting in the evening exceeded almost any one I ever attended."

His confidence in laboring in this old and important field was also strengthened by the very kind reception given him by his fellow-pastors and brethren of the Association. He had been in the state but two months, when the Central Union Association, of which the church was then a member, met in their annual session, at Windsor. Mr. Challiss was elected Moderator of the body, and appointed as one of their delegates to the State Missionary Convention, which was to meet at Milton, in October.

In a digest of the letters from the churches, published in the Associational minutes for that year, we find the following: "The letter from Lower Dublin represents the church as having passed through many and severe trials. In addition to the removal of its pastor, it has experienced the blighting influence of dissensions among its members. But through the merciful interposition of God, this season of strife and disaster has now passed, and peace and concord are restored. The vacancy in the pastoral office has been happily and unanimously filled by the settlement of Rev. J. M. Challiss, in whose ability and faithfulness and success in winning souls to Christ, the fullest confidence is expressed. Under his ministry professors

are revived and the congregation is increased, and everything indicates the return of prosperity."

Such was the testimony of the church in reference to their recent previous condition and the favorable change already manifest under the labors of their newly settled pastor—a change for which they were devoutly thankful.

The church and congregation seem to have been greatly prepossessed in favor of Mr. Challiss as their pastor. This, perhaps, was owing, in part, to the fact of his having assisted their pastor, some years previous, during a season of extra meetings, when his labors were, in a very special manner, blessed, but chiefly from his known fidelity and success in his former pastorate. He was not a stranger to this people, nor were the results of his previous labors unknown to them.

They gave him a unanimous call to become their pastor, and heartily welcomed him and his family to their new home, and seemed to feel the fullest confidence that his labors would be blessed of God to the reviving of their ancient church and the ingathering of souls to Christ. All this was greatly in his favor and added no little to the assurance of his success.

He fully reciprocated these kind feelings, and entered at once, and with all his might upon the work

of his second pastorate; and into fullest sympathy with all the wants and interests of the people of his new charge. Very soon God gave such evidence of the labors of pastor and people, that the confidence and good feeling of both were strengthened and their trust in God's promise to favor Zion was confirmed. They had sown in tears and were now permitted to reap in joy—the fields had grown white and the harvest time had come.

Mr. Challiss says: "With a united church and much faithful labor I soon began to see indications of good in the congregation. Shortly after this, as our first fruits, three men came before the church for baptism, which much encouraged us all, there having been no baptisms for a long time. From this little beginning the cloud of mercy seemed to hover over us and to spread out and enlarge." In 1839, the church reported to the Association that twenty-one had been baptized during the year, that they had a membership of 219, and that their congregations were large.

Soon after this meeting of the Association there were evident tokens of a more general revival among the people at Lower Dublin. In June and August and October they visited the baptismal waters and rejoiced over additions to their number. A deep religious feeling seemed to pervade the entire community, and many were asking, "What must I do to be

saved?" For four successive Sundays in the month of December they gathered at their Jordan, and thirty-three more followed Christ in baptism. The work continued for several months. The pastor's heart was full of joy and his hands diligent in work. He always seemed to be in his favorite element during times of revival. He felt a peculiar pleasure in pointing inquiring souls to Christ, and directing young converts into the fuller reception of Bible truth. And now that God was so abundantly blessing the efforts of his people, this pastor, full of gratitude and rejoicing, was untiring in his labors to continue the work. He diligently sought out all around, and especially those in families connected with the church, and by personal appeals and earnest prayer, labored for their conversion.

The church was much encouraged and strengthened in its work and by its results. Among those received into their fellowship that season were many earnest workers, some of whom, in after years, became the efficient office bearers of the church. Zion was thus recruited again with men, to fill the places of the faithful ones who had entered upon their eternal rest, and to carry on the warfare of the conquering Redeemer.

At the following Association, held at West Chester, in June, 1840, the report of the church showed signs

of hopeful progress, as the following digest of their letter to that body will exhibit. "This is a 'Total Abstinence' church, and states that the past year has been one of the right hand of the Lord. Those of the church who were widely separated have been united, and those hateful and hating one another have cast away the weapons of their hostility and again embraced each other in the bonds of peace. They had enjoyed peace in a measure, but it was a carnal, treacherous peace. This some began to feel and lament, and this led to extra efforts in prayer, conference, preaching, and the circulating of tracts. While thus engaged the Lord visited them, and many were added to the church. A remarkable change was felt throughout the whole neighborhood, and the spirit of benevolence grew." During the year, forty-seven were added by baptism, and their total membership had increased to two hundred and fifty-five.

Agreeably to the appointment of the previous year, Mr. Challiss preached the "Annual Missionary Sermon" before the Association, from the words, "And he that winneth souls is wise." Recognizing the conversion of souls, as the primary and great end of all missionary work; and with his heart full of the gracious experience of the past year,—God's willingness abundantly to bless the faithful efforts of his people,—he

urged upon his brethren the doctrine of his text with peculiar tenderness, fervency, and earnestness.

During the following year the labors of Mr. Challiss were not without some good results, but there was nothing of special or marked interest. Eighteen were added to the church by baptism, a good degree of harmony prevailed, and the general work moved on in a gradual and hopeful progress.

At the meeting of the next Association, held at Norristown, Mr. Challiss, according to appointment, preached the opening sermon. His text on this occasion was, "For if that which is done away was glorious, much more that which remaineth is glorious."

That this sermon was received with favor by the body may be inferred from the fact that during their next annual meeting Mr. Challiss, though not then a member of the body, preached before them again at their special request. Thus for three successive years he appeared before his brethren of the Association, at their request as a preacher at their Annual meeting.

In October, 1841, the Lower Dublin Church "Resolved to withdraw from the Central Union Association, on account of the agitation of the subject of slavery in that body." In the minutes of the Philadelphia Association of the same year, we find in the report of the "Committee of the State of Religion," the following allusion to the Lower Dublin Church :

“This mother of us all was received, at her request, to her former stand on the minutes, to the joy of all who have been acquainted with her faith, and labors of love in the Lord.” By this change on the part of the church, Mr. Challiss became a member of the Oldest Association in the country, and intimately associated with the large number of ministers belonging to this body. He rejoiced in the increased advantages of these new relations, but with his usual self-disparagement he shrank from their increased publicity and responsibility.

A few months after these changes, Mr. Challiss entered upon an experience which greatly tried his faith and marred no little the joys of his pastoral relation: a time of spiritual dearth, followed by serious dissensions in the church was now encountered. During the first four years of his labors with this people, more than usual prosperity had attended the church, and everything had moved on pleasantly, with only an occasional little cloud to obscure the sky. But now came a season comparatively fruitless. The good seed was faithfully sown by the anxious pastor, but very little fruit was gathered in. The church and community seemed almost insensible to religious obligations. And while they slept the enemy came and sowed tares, and these for a season threatened to choke out the wheat; yet it was difficult to gather up

the tares without rooting up also the wheat with them.

The occasion of this discord, strange to say, was music, "Whose very beauty is in harmony." It was thought best by many in the church to have instrumental music to aid the singing in their public worship. Some objected to this, and were captious and unreasonable in their objections. The matter was deferred for a time, but finally the issue came.

It was in the early summer, a pleasant Lord's Day morning. All was beautiful without; nature was in sweet harmony with God, and vocal with his praise. But within the old sanctuary how different the scene! Where peace and love should reign supreme, the professed disciples of Jesus allowed preference and prejudice to create discord, mar the beauty of God's house, bring dishonor upon the cause of Christ, and rob their own souls of the joys of his presence. The instruments of accompaniment were present. The opening hymn was read, but scarcely had the strings vibrated for the first note when several members of the church, as by concert of action, rose up and with no amiable tread hastened from the house. The pastor was sad and grieved. He desired both the prosperity and unity of the church. Some of the disaffected brethren were old members and good men, and doubtless honest in their opposition to these new

measures ; but certainly wrong in the spirit and manner of expressing this opposition.

Mr. Challiss knew "how good and how pleasant it is for brethren to dwell together in unity," and that upon such the Lord commanded his blessing ; and he feared that the disaffected ones would become centres of influences which would greatly disturb the peace and hinder the prosperity of Zion. Although personally in favor of the introduction of instrumental music, he sought to restore harmony among his brethren by advising the removal of the occasion of the offence. He said to the advocates of instrumental music, "This will never do. Great discord will come among us, and the church and cause of Christ will be injured. You had better banish the instruments." The advice of the pastor was accepted with seeming deference. The next Lord's Day came and a stranger occupied the pulpit by exchange with the pastor. The first hymn was announced, but there were no stringed instruments, and no sweet singers in Israel to respond. A marked silence ensued, sufficiently embarrassing to the visiting preacher, and no little mortifying to many of the church. Another phase of this difficulty had developed. The friends of instrumental music had concluded that their preferences were just as much entitled to respect as the prejudices of those opposed to it, and as the latter had refused to listen to vocal music

with instrumental accompaniment, so they declined to furnish the vocal without the instrumental.

Here then was a direct issue and an open rupture between the two parties. The dilemma had two horns, and to escape one was to be caught on the other. The pastor had sought peace, and lo! he found war. In after years he often playfully alluded to this difficulty as the "Musical War," but there was no music in it then to his sensitive and peace-loving heart. He felt sad enough and greatly perplexed, not so much on his own account, but on account of the interest of the church and the cause of Christ. It was the great difficulty of all his pastoral relations. The church by a decided vote sustained the use of instrumental music, and finally God graciously interposed to restore the harmony which in the infirmities of the flesh, may be disturbed even among the best of men.

Mr. Challiss makes this allusion to this time of trial. "At the time of my settlement with this church, instrumental music was beginning to be introduced into the churches in connection with public worship. By invitation of the deacons, it was introduced into our place of worship. But with it the enemy came in like a flood. A few members became very much offended, and went out and sowed seeds of discord, so that a fearful state of things was the issue for something like two years. But at length some began to sigh and cry

over the desolation of Zion, and pray God to return and revive his work in the midst of so much declension. We set apart the first day of the year for humbling ourselves before God. The Lord appeared again where he had often appeared. A great breaking down was the consequence. This state of things continued till the old leaven was purged out, and the church began to do her first works over again, and finally it issued in a precious revival, when more than forty souls were hopefully converted to Christ."

While in the midst of these troubles, the church reported to the Association, "That events of a painful nature had transpired during the past year, but the hope is cherished that unanimity will soon be restored again." This hope though deferred for a season was ultimately and very graciously realized.

In a letter to an old friend, dated April, 1843, he said, "As a church we have been greatly blessed with a precious revival. Since the first of February I have had the pleasure to welcome into church fellowship forty precious souls, of whom seven were baptized last Lord's Day. But we have not been without our trouble. The introduction of instrumental music, the flute and bass violin, gave much uneasiness, and created no little discord among the members. But the presence of God in the happy revival removed

principally all the bitterness, and now we are going on happily united."

At the next Association, held with the Fifth Church, Philadelphia, in October, 1843, the church reported forty-two, received by baptism during the year, and a membership of three hundred and two. The abstract of their letter says, "From the threatened appearances at the beginning of the year they were released, and after several prayer-meetings—the result of the conviction that they had discussed the question long enough—the Lord gave joy and prosperity. No sooner did the church get right, than the congregation was awakened and sinners asked what they should do to be saved. A blessed revival followed."

During this season of revival, there were many instances of the special workings of the Holy Spirit, and marked triumphs of sovereign grace. Indeed the revival itself was a wonder to many. That God should deign to bless so signally a people, many of whom were so recently alienated from each other and engaged in bickering and strife, and so unmindful of their covenant obligations to God, seems strange to those who have not observed his overruling providences or noted the workings of his sovereign purposes. The "Day of Pentecost" followed not long after Peter's denial of his Master, and the worldly seeking

of some of his fellow disciples. But the "Cock crew and Peter went out and wept bitterly," and the disciples were found, "With one accord in prayer and supplication," and soon the day of Pentecost was fully come. So in the history of God's people generally, and of individual churches, times of spiritual declension and backsliding and bitter contentions or great depression from opposing influences are often so overruled in providence, that they seem to induce anxiety of soul, humility before God, and confession of wrong done to others, and also to awaken an unwonted faith and trust in God's promises.

Thus God appears for the deliverance of his people, and graciously turns to their good and his own glory the imperfections and infirmities of their natures, and makes the wrath of man to praise him. And so clearly is this the work of sovereign grace, that his people are joyfully constrained to say, "The Lord hath done great things for us, whereof we are glad."

In this revival, the alienation, which in some instances had become bitter and confirmed, was subdued. Many in the congregation who were regarded as almost "gospel hardened," were brought to feel their need of Christ, and to cry for mercy. The proud-hearted and rebellious humbled themselves and became as little children, and many were led to rejoice in the love of Christ. It was truly a happy and aus-

picious time for the church, not only relieving them of the sad dissensions of the past, and removing their reproach before the world, but adding to their strength, by increase of their number and renewed experience of the goodness and forbearance of God. The pastor was cheered, and girded anew for his Master's work.

At a meeting of the Association, in 1843, Mr. Challiss preached the opening sermon, according to previous appointment. He felt that he did not speak with his usual liberty, and said, that the presence of so many of his ministering brethren, of opportunities and abilities superior to his own, greatly embarrassed him. While he was disposed to speak of this effort as a failure to present the truths of the text as he ought to do; yet to one present, who was just consecrating himself to the ministry, the sermon was full of interest, and the speaker appeared as a model preacher. More than twenty-five years have passed and the impressions of that sermon have not ended their mission on at least one heart.

Mr. Challiss continued his labors at Lower Dublin, with no further special interest, till November, 1844, when he presented his resignation. The question of its acceptance came up for action at the regular church meeting, held on the following week. The vote was taken by ballot, and almost four to one voted against

accepting his resignation. A committee was appointed to inform him of the results. This committee reported that, "That while Mr. Challiss offered to the church his thanks for that degree of unanimity which was manifested, he still solicited longer time to decide as to his future course of conduct."

For some months past he had felt a growing conviction that he ought to seek another field of labor. This matured into his determination to leave Lower Dublin, and so, in good faith, he tendered his resignation. He says; "I became convinced, from various causes, that my usefulness here was principally at an end." But the action of the church led him to question for a time the correctness of his own conclusions. After a careful and prayerful review of all the facts and interests he resolved to adhere to his purpose, and accordingly, on the first of January, 1845, he publicly announced his intention to leave the field, and gave due notice to that effect, that he should close his pastoral labor with the church on the first of April.

Fifteen years after leaving Lower Dublin, he made the following record of his labors there: "I continued to labor there, through much fear and anxiety, and with a good degree of success for seven years of patient toil and ardent hope. While settled with that church I baptized one hundred and thirty-seven on profession of their faith in Jesus, and had the pleasure

to see the old church in a greatly improved condition, compared with what they were when I settled with them. One thing comforts me much in reviewing my labors, which is, that many I have had the pleasure of welcoming into church fellowship, have worn so well, and that a number of them have proved pillars in the church of God. The active deacons of the church for years past have been my spiritual children.

“After the lapse of seven years the cloud of Providence seemed to move, and I felt it my duty to follow the indications of Providence.”

There are many pleasant incidents connected with the pastorate of Mr. Challiss at Lower Dublin, but we can notice only a few. The meeting, preparatory to the great revival of his pastorate there commenced in mid-summer, the busy time of the year with farmers. Most thought it an unseasonable time, but Mr. Challiss persisted in the work, believing the promise of God, “They that sow in tears shall reap in joy,” and that “the set time to favor Zion is come when God’s servants take pleasure in her stones and favor the dust thereof.”

He labored on with little promise of good results until his own faith was severely tried. Just at this point he received the following note from an unknown writer.

“Dear sir: I would have you pray for me. Pray that the Lord will give me repentance. I have not yet found my place of repentance, though I have attempted to seek for it, and that with tears. I have been on kind of praying terms with God for years. For the last year I have scarcely slept a night without offering some kind of prayer to God for repentance of sin, but find none. Will you take such a case in hand? Take it to the church. Tell Mr. O—to take me to his closet, out to his hay-mow, to the field, and to his grove and pray for me.”

Thus wrote an earnest soul, seeking salvation. This gave encouragement to the pastor, and stirred up the hearts of his brethren. This was just what the pastor wanted,—to take such cases before God in prayer and to point such inquiring souls to the Lamb of God. Now the work went on. There was a gentleman living near the church who had been at meeting but a few times in the past six years. He had lost a child. Mr. Challiss preached at the funeral the words, “Is it well with thee?” He thought it was not well with him, but his heart was proud and stubborn. The wife came to the meetings and was soon deeply anxious. Mr. Challiss visited them. The husband was not at home and an urgent invitation was left for him to attend the meetings. He said, captiously, “I have no time to go to the meetings. I must

stay at home and husk my corn. If Mr. Challiss will come and husk for me, I will go to meeting." The pastor sent him word that he would help him husk if he would attend the meetings. He finally concluded to go once. He was interested, and continued to attend. Within two months he was baptized, and for years he has been an active deacon of that church.

Mr. Challiss often referred to another incident connected with his pastorate there, and with which he sometimes comforted a brother minister, who was mortified over some poor sermon just preached. On a certain Lord's Day morning, when his congregation was unusually good, Mr. Challiss was very much embarrassed while preaching, and when he came out of the pulpit felt that he was ashamed to see any one. About a year after this he received a letter in an unknown hand. It was from a young man, living in a distant town, who said that on a certain Lord's Day he was at Lower Dublin, and was walking about for pleasure; but by some means he was inclined to enter the house of God and heard the pastor preach a sermon which greatly interested him. It was the same sermon preached under so much embarrassment and was blessed of God to this young man's conversion; he wrote to express his indebtedness for that sermon, and to say how grateful he was that he was permitted

to hear it. This and like experience led Mr. Challiss to feel less anxiety about his poor sermons.

He was accustomed to preach three times each Lord's Day, and generally once or oftener during the week. He kept up four out-stations where he preached at stated times. He was highly esteemed by the people throughout his field.

Said one: "I was a young man, thoughtless and fond of pleasure, when Mr. Challiss was here. But I always felt a strange awe and fascination in reference to him. I regarded him as a very good man, and felt his conduct was so truly Christian that I honored him. His preaching often deeply impressed me, and I found it hard to shake off the uncomfortable feelings which it awakened. These feelings in reference to Mr. Challiss were general among the young people of this entire community." Though twenty-five years had passed, and this gentleman was not a Christian, but a man full of worldly cares, yet he had not forgotten his early impressions received from the life and labors of this faithful man of God.

Another said: "I was a little boy when Mr. Challiss came to Lower Dublin. I thought he was a very good Christian. I held him in very high esteem, but felt afraid of him,—not because he was austere or repulsive to children; he was not, but very kind and affable, and especially friendly to children. He was

often at my father's house. We lived near one of his out-stations, where he preached on Sunday afternoons, and frequently he would go to our house after his morning service and remain till the time for his afternoon service. He would generally take me in his carriage. I liked the ride very much, but did not like the second sermon, which I knew would come as we rode home. And yet, as I see it now, he never pressed the matter too far, but said just enough to leave me with a troubled conscience,—feeling that he had done his duty, but that I was not doing mine.”

There are many still living at Lower Dublin who remember the faithful labors and Christian life of this pastor with special interest, and not a few who are thankful to God for his earnest-hearted efforts to lead them to Christ and train them for future glory.

His interest in this old church continued till his death. In the change of pastors or any other matter specially affecting the interests of the church, these brethren had his prayers; and, when desired, his counsel and service. He frequently visited them and always felt it a privilege to mingle again, even for a little time, with this people, among whom he had spent seven years, and enjoyed so many seasons of social pleasure and spiritual profit. These visits were prized by his friends there, who were always glad to

see the face and hear the familiar voice of their old pastor, and to have him visit in their families again.

He visited them in the fall of 1866, and spent a Lord's Day with them. The pastor of the church was feeling anxious and discouraged about the interests of the church. He expressed his feelings and anxieties to his brethren in the presence of Mr. Challiss. The old pastor spoke of having had similar feelings, under like circumstances, while serving this same people many years before. He told how God followed their anxieties and prayers with a very gracious revival, and that some then present were eye-witnesses of the work, and some were then gathered into the fold of Christ. With much tenderness he earnestly exhorted the brethren to rally around their pastor, have faith in God's promises, and continue in prayer, assuring them that the good time would come. "Though it tarry, wait for it, because it will surely come, it will not tarry." Both pastor and people were encouraged by his words, and not long after, God commenced a gracious work in their midst, and more than fifty were added to the church by baptism.

CHAPTER X.

THE DOUBLE PASTORATE.

April, 1845,—April, 1852.

THE Marlton and Moorestown Baptist churches are both located in Burlington County, N. J., within twelve miles of Philadelphia, and about six miles apart.

The intervening and surrounding country is remarkably adapted for agricultural purposes, possessing that variety of soil so well suited to furnish the different vegetables and fruits demanded by the markets of large neighboring cities. New Jersey has often been called "The kitchen garden of Philadelphia and New York." The appellation, though evidently designed as a reproach, is after all no meager compliment. Those cities are greatly dependent upon this state, for the luxuries, comforts, and necessities of life, and no mean soil or unskilful culture could satisfy the voracious demands of their teeming thousands. While there is no state in the Union whose lands are valued so high per acre, or offer greater variety of

production to the agriculturist or pay him better for his labor, yet there is probably no state in reference to which general opinion is more at fault on these points. Unfortunately for the agricultural reputation of the state, the early general route of travel, which ran across the state between the two great cities of the Union, and also the routes from these to the justly celebrated Jersey watering places, passed through some of the poorest and least improved sections of the state. Many persons have thus formed an unfavorable opinion of the entire state, and have not corrected the false impressions of this limited view, by a more extended acquaintance with its agricultural resources, and by a knowledge of the fact that the proximity of the state to great markets is rapidly converting even its seeming worthless sections into fruitful fields, yielding the choicest productions, and amply repaying the labor of their culture. An enthusiastic Jerseyman has claimed his state as, "The garden of North America." To those who know of the abundance, variety, and quality of vegetables, fruits, and flowers there produced, the claim is not a mere figure of speech.

Burlington County is a fair sample of West Jersey, both in the variety of its soil and in the advancement of its agricultural interests. While much of the eastern part of the county is uninviting and still remains undeveloped, the western part has been for many

years, in a high state of cultivation, abounding in truck and grain farms, with good improvements for all farming purposes, and domestic comfort and enjoyment; many of them are the homes of refinement and affluence. This county was early occupied in the settlement of the country, and for some years before Philadelphia was laid out or even occupied, it was a favorite resort of the first Quaker emigrants, who constituted a large portion of its early settlers, and who long maintained a commanding position in the religious, social, and political affairs of this county. The members of this denomination are still numerous in the county, owning a large amount of the real estate, and have maintained considerable social influence. But their numbers and religious influence have become relatively less with the increase of population and more active labors of other religious denominations. While for a time they probably out-numbered all other denominations combined, now at least two others out-number them, and their political prestige in the county has been gradually lost.

The vicinity of Marlton and Moorestown was generally occupied by them, and there they have retained much of their former prestige. In 1845, their influence in this part of the county was still very great, and the popular mind was much under their control.

Among the early settlers in the county there were a

few Baptists, and it is probable that as early as 1685 there was occasional preaching in the county by Elder Thomas Dungan, a Baptist minister, who organized a church in 1684 west of the Delaware, at a place called Cold Spring, in Bucks County, Pennsylvania. It is certainly known that the Rev. Elias Keach, pastor of the old Pennepeck, or Lower Dublin Baptist Church, visited the county in 1688, and frequently preached at Burlington and other points. Indeed, there is a tradition that he organized a church near the town of Burlington, in 1690. But this is not sufficiently authenticated, and probably grew out of the fact, that the ordinances of Baptism and the Lord's Supper were administered at or near Burlington. Those baptized here were members of the Lower Dublin Church, but to accommodate the members living at a distance the church observed the Lord's Supper at some of the prominent out-stations. This custom continued at Burlington for several years, and for many years the town of Burlington was an out-station, regularly supplied with preaching by the pastor of the Lower Dublin Church, and the county was missionary ground for more than fifty years. The pastors and brethren of the Lower Dublin, Middletown, Cohansey, and Cape May churches frequently made missionary tours through the county, and several places were supplied with occasional preaching.

In 1764, the oldest Baptist Church in the county was organized at Spring Mills, now Pemberton, in the western central part of the county.

In 1785, another church was constituted at Jacobstown, in the northern part of the county. Sixteen years later, 1801, and the churches at Burlington and Mount Holly were duly constituted. The Evesham, now Marlton Church, was constituted in 1805; the churches at Bordentown in 1821; at Vincentown in 1834; and the Moorestown Church in 1837. In 1845, there were ten Baptist churches in the county, with a membership of 1553. Since then three more churches have been constituted, making thirteen Baptist churches in the county at present, with two thousand and five hundred members.

Mr. Challiss entered upon this field in April, 1845, and commenced his "Double Pastorate," assuming the pastoral charge of the Marlton and Moorestown churches. Most of the members of these churches were farmers, and scattered through the surrounding country, but both meeting-houses were located in villages, in the midst of a very thickly settled country, with five or six smaller villages embraced in their fields of labor.

The Quakers, or Friends, had, from the first settlement of the county, held the commanding position in this section, and they were still the principal land holders, and by far the wealthier class of the commu-

nity. Their position placed the popular mind much under their moulding influence, and many, outside of their own society, conformed to the language and style of dress peculiar to this people. It is true that many of their young people, all of whom were members of the society by "birth-right," were greatly departing from that simplicity of dress and language so earnestly demanded by the founder and early members of the sect. In these departures from the teachings of the fathers, they had tended more to excessive worldliness and to some phases of infidelity, than to religious life under any other form of profession. Their wealth and social position gave them influence in the community, and they had "a name to live," being nominally members of a religious society, but possessed neither the power nor form of godliness. There were many members of the society who were true and faithful to their principles, and were grieved on account of these departures; but most of these were decided in their religious preferences and prejudices, and exclusive in their social intercourse. They had but little sympathy with the efforts of Christians of other names to extend religious truths, and but little aggressive force among themselves. Their efforts in behalf of religious instruction were mainly confined to their own society and families. Thus religion was at a disadvantage; and the public mind, which does not sufficiently dis-

criminate between true and false professors of any name, nor sufficiently improve the religious opportunities which are proffered, was morbid or exceedingly indifferent on this subject. Faithful work, long continued and earnest, was necessary to counteract the morbid feeling and indifference on the subject of religion, and the latent infidelity which existed through this section. This state of things made this field of labor peculiar, and exceedingly difficult. Mr. Challiss entered upon his work here understanding these difficulties, but strong in faith, knowing the power of divine truth to overcome and conquer all things at last.

The Marlton Baptist Church was constituted in 1805, and for many years was known as the Evesham Church, named after the township in which it was located. Their second house of worship, built in 1839, was located in the village of Marlton, and in 1845 the name of the church was changed to correspond with the location of the new house. There was nothing of special note in the history of this church to give it prestige in the community or awaken the enthusiasm of a new laborer in the field. Overshadowed by others of wealth and social position, and ever encountering the difficulties already noticed, these brethren had quietly plodded along, with a good degree of success and a gradual increase of members and influence, and had evinced some aggressive force. At the Associa-

tion in 1844, they reported one hundred and fifty-five members and seventy-five scholars in their Sunday-school. Most of the time they had enjoyed pastoral labors, either alone or conjointly with some neighboring church. They had been greatly afflicted in the loss of their former pastor, Rev. A. M. Tyler, who was ordained in May, 1844, and died in July following, after a pastorate of only two months. After the death of this pastor, they were dependent upon supplies till the following April, when Mr. Challiss commenced his labors with them.

In December, 1844, in connection with the Moorestown Church, they extended a unanimous and cordial invitation to Mr. Challiss to become their pastor. He responded favorably, and agreed "to become the joint pastor of the said churches, to discharge all the duties a minister ought to perform in the pastoral office, dividing his time and labors among them as duty seemed to direct." Now these brethren were anxious for the coming of their pastor elect, and were prepared to give him a cordial greeting, and to enjoy his pastoral care, and attend his ministrations of truth with profit and pleasure.

In their letter to the Association, September, 1845, they thus refer to his settlement with them.

"We have been favored in obtaining the services of our Brother J. M. Challiss, who regularly and faithfully

ministers to us the word of truth. He acts as joint pastor of the Moorestown and Marlton Churches. Our congregations are large and attentive, and a number are inquiring 'what they must do to be saved.' A few have decided to follow the Lord in his ordinances, and we are encouraged to look for better days."

The Moorestown Baptist Church was well located in Moorestown, a pleasant rural village of considerable enterprise. This was comparatively a young church, constituted in 1837, with thirty-three members. During the next year, they erected a meeting-house, and, considering the difficulties of the field, they had enjoyed more than usual prosperity. In 1845 the church had 128 members and a Sunday-school of 120 scholars. The Rev. J. M. Courteney had served them as pastor the first five years of their history with great acceptance and good success. Like the Marlton Church they had been afflicted in the loss of their pastor, Rev. E. Sexton, who after a short pastorate with them, had been permanently laid aside by ill health. Rev. A. J. Hires supplied their pulpit for some months, and up to the time Mr. Challiss entered upon his pastorate with them. They heartily joined the Marlton Church in calling Mr. Challiss to the joint pastorate of the two churches, and gladly welcomed him to his labors among them. In their letter to the

Association, September, 1845, they thus allude to the coming of their new pastor: "Agreeably to previous engagement, Brother J. M. Challiss entered upon the pastoral charge of this church, on April 1st, in connection with the Marlton Church. We have enjoyed some few mercy drops, which we hope may be but the prelude of a more copious shower."

Mr. Challiss makes the following reference to his call to this field of labor, and the duties to be performed there.

"After laboring nearly seven years with the church of Lower Dublin, I became convinced, from various causes, that my usefulness there was principally at an end, and I signified my purpose to resign and leave that field at the close of that pastoral year. This being understood, I very soon received a unanimous call from the Marlton and Moorestown Baptist churches, New Jersey, to become their joint pastor. After mature deliberation I accepted their call, and entered upon my duties there in April, 1845, and removed my family to the village of Marlton, and lived in a house always used as a parsonage, belonging to Deacon Charles Kain, of precious memory, and adjoining his residence. I found both these churches in debt for their places of worship, and much discouraged, each having tried to sustain a pastor, but failed to continue this arrangement because of their limited

resources. Being blessed with a good constitution, I engaged to perform the work of two men, preaching for both the churches every Sunday, in the morning at Marlton, and in the afternoon and evening at Moorestown. This labor, besides the many other pastoral duties in both churches, was an arduous undertaking, but with the blessing of God I was sustained in it with uninterrupted health."

In agreeing upon the time and order of public services at the two places, the churches had respect, as far as they could, to the convenience and comfort of their pastor.

His Lord's Day services commenced at Marlton, the place of his residence, where he preached in the morning; then a drive of six miles took him to Moorestown, where he preached both afternoon and evening. By this arrangement of services he was obliged to travel the distance between his two fields but once on the Lord's Day. He generally remained at Moorestown till Monday, and usually spent the day, and frequently Tuesday, in visiting the people there, and attending to other pastoral duties and looking after the general interests of the church as far as this limited time would permit. Occasionally he was with these brethren at their prayer meetings during the week, either remaining with them till that time, or returning for that purpose. The remainder of the

week was given to pastoral duties in the Marlton field and preparation for the services of the next Lord's Day.

Thus, week after week, for seven years, he continued to labor as the joint pastor of these churches. He often felt the disadvantage of this divided pastoral work, but as this arrangement seemed to be the very best that could be made by these churches at that time, he cheerfully accepted the labor, and earnestly and faithfully sought to do all the duties of this double pastorate. He entered this field fully conscious of the onerous labors which he must perform, and that those labors must be scattered and would probably fail in producing commensurate results, for want of unity or concentration. But duty was his and the results were with his Master. He endeavored to do his duty and leave the results with the Lord.

With his usual zeal and energy he commenced his work, believing that his labors and the labors of the brethren in these churches would be owned and blessed of God, and that sooner or later some good results would be manifest. It was not long before he was permitted to rejoice, with the brethren of both these churches, over a gracious work of grace among them. With a grateful heart he made this record. "It was soon made evident that the Lord had come back with me to Jersey, and was blessing my labors

in the conversion of souls and the upbuilding of these churches. Soon the brethren here were encouraged and united in prayer, looking for the coming of the Lord in their midst, nor did they look in vain."

Under the date of January 16, 1846, he wrote, "Since April last I have been laboring as pastor of the Marlton and Moorestown churches. Both the churches have been much depressed in spirit and afflicted in the loss of their former pastors, who, after short pastorates, had been removed, one by death and the other by ill-health. These heavy afflictions, together with a general declension in religion left the church in a very low condition. But, for two or three months past, light has been breaking in upon our prospects. God has heard and answered prayer. At Marlton we have had valuable accessions by baptism for three months in succession. At Moorestown a special refreshing has been experienced in answer to prayer. Last Saturday was our quarterly meeting, when eight rejoicing converts, all in the prime of life, told us what great things God had done for them, and on Sunday morning, in the presence of a large assembly, I had the pleasure of planting them together in the likeness of the Saviour's death.

"The first appearance of good at Marlton was preceded by a firm resolution on the part of the church to enforce a *righteous discipline*, and thus free themselves

from mere cumberers of the ground. At Moorestown the cloud began to break when they resolved to remove a grievous obstacle in the way of their prosperity, which was a heavy debt on their place of worship. During this refreshing season we have had no heated excitement. The only means used were prayer and the regular ministry of the word."

During the next year there was no special interest at Moorestown, but a very gracious work was enjoyed at Marlton. In reference to this season of refreshing Mr. Challiss wrote, January, 1847, "In unison with many branches of our Zion, we met for thanksgiving, on the day so generally observed. Soon it was made evident that, while we had great reason to thank God for his goodness, we had also abundant cause for self-abasement and humiliation before God. From that day we commenced a season of prayer which continued nearly a week. The members of the church solemnly renewed their covenant with God, and had the joys of their salvation restored. The next week we secured the assistance of some neighboring pastors. Our place of prayer has been open every evening for more than five weeks. The meetings have been peculiarly distinguished for their perfect order and the solemn attention given to the word of God. The word of truth was faithfully preached, and was accompanied with the power of the Holy Ghost. The work of con-

viction soon commenced, and the greater work of conversion followed. Sixteen have given a reason for the hope that is within them, fourteen of whom have been baptized, ten men and four women. Most of them are young men, and just rising into life, of whom we hope much for the cause of Christ. Neighboring pastors have rendered us timely assistance in this delightful meeting, to whom we are greatly indebted for their labors of love. To God, however, be all the glory. While these brethren, in the sense of the apostle, were nothing, it was God that gave this increase. Oh! that men would praise the Lord for his goodness."

The following year another revival was enjoyed by the Moorestown Church, while there was but little of revival interest at Marlton during that year. Early in March, 1848, Mr. Challiss wrote in reference to this work, "The state of things at Moorestown is encouraging. For some years past this church has been engaged more in setting in order her temporal and spiritual affairs, by maintaining a wholesome discipline and bringing her membership into active duty, than in adding to her numbers. But the way of the Lord being prepared, he came unexpectedly and undeservedly. Additional meetings were held, and occasional assistance rendered by neighboring pastors. But frequently the church was left to work alone, not even their own pastor with them. The work went on

without noise or confusion; soon a goodly number began to inquire, 'What must I do to be saved?' and being directed to Jesus, they professed faith in his precious blood. Yesterday I had the pleasure of baptizing twenty willing converts, eleven of whom were men. The good work is still advancing, and new cases of deep anxiety are almost daily coming to our knowledge. May this prove a lasting blessing to our Zion. To God be all the glory."

Again, in 1850, both churches enjoyed a pleasant revival season; the Moorestown Church received seventeen by baptism; and the Marlton Church, ten.

These were the gracious harvest seasons of this pastorate, but every year witnessed the ingathering of some gleanings from this double field of labor, while the faithful sowing was continued, and the culture of the whole field was carefully regarded in all seasons. During this pastorate, he baptized James E. Wilson at Marlton, and Robert G. Farley and A. H. Folwell at Moorestown, all of whom were subsequently licensed to preach and ordained to the ministry.

Mr. Challiss had felt all along the disadvantage of his divided work, both to these churches and to himself. He waited and labored anxiously for the time when they should be able to make arrangements, better for their own prosperity and the efficient working of their pastors in their respective communities.

This time, in his judgment, finally came, and he resolved to resign and leave the field, that each church might select a new pastor for itself alone. He says, "I continued to labor with these churches, through many joys and sorrows, sometimes cast down, but not destroyed, and then again greatly cheered in my work. While in this field of usefulness, I baptized, on profession of faith, ninety-four willing converts of Jesus. During the seven years of faithful toil I spent with them, I had the pleasure to see them so strengthened, that upon my resignation they each at once engaged a pastor for themselves and are continuing to grow, and have both become efficient churches of Jesus Christ. After serving them as long as Jacob engaged to serve for Rachel, I was convinced that they ought to have *two men* in the field. I therefore resigned, and accepted a unanimous call from the First Cohansey Church, at Roadstown, Cumberland County,

He left this field on the first of April, 1852, and was succeeded by Rev. C. E. Wilson in the pastorate at Marlton, and by Rev. E. D. Fendall in the pastorate at Moorestown. Both these brethren were from Cumberland County; the former pastor of the Second Cohansey Church at Bridgeton, and the latter a former pastor of the First Cohansey Church, at Roadstown. Mr. Challiss occasionally joked these brethren in reference to this change, playfully repeating the re-

mark of some one, that "it took *two* Cumberland County ministers to supply the place of one Burlington County minister."

Honorable testimony to his fidelity and usefulness, in this double pastorate, was borne by both these churches in their letters to the following Association, and also by his successors on this field. "It was my privilege," says one of these, "to succeed Brother Challiss as pastor of the Moorestown Church, upon his retirement to enter upon the pastorate at Cohansey. For seven years he had served the Marlton and Moorestown Churches jointly. He resided in Marlton, and preached there on Lord's Day mornings, and Moorestown in the afternoon and evenings, having to deliver three sermons every Sunday. This was probably the best arrangement which could have been made at the time, and he accomplished as much in his divided labors as perhaps any man could accomplish in like circumstances. But such an arrangement is not favorable to the growth and development of the churches. Spending but a small portion of his time in Moorestown, seldom with them in their social meetings, and being able to perform but to a limited extent pastoral duties, his power was not felt throughout the community as it would have been otherwise. He was comparatively a stranger to all except the immediate congregation who heard him preach. The structure

of society in Burlington County, and especially around the villages where he labored, is somewhat peculiar, and Brother Challiss could not so readily adapt himself thereto as some others, and did not, therefore, labor with so much facility as in other fields—although, as the records show, he was greatly blessed in his work. Under his ministry the church at Moorestown increased in numbers and became settled and established.”

In both these churches there are still many members who shared the pastoral care of Mr. Challiss and sat regularly under his ministry for years; a number of whom were brought into the churches through his labors. The remembrance of him is full of respect and tenderness. His constant anxiety for their spiritual good, and his sympathy and kindness in their trials and sorrows, won their hearts, and his fidelity as a pastor and preacher commanded their respect.

They followed him with their prayers as he went to his new field of labor. They always welcomed him among them on his frequent visits to this former field of labor, and were glad to hear his voice again proclaiming to them those precious truths in which his soul so much rejoiced. They still speak of his virtues and worth, and cherish his memory as a servant of Christ, faithful to his own soul, faithful to the souls committed to his watch-care, and faithful in all the duties of the Christian ministry.

CHAPTER XI.

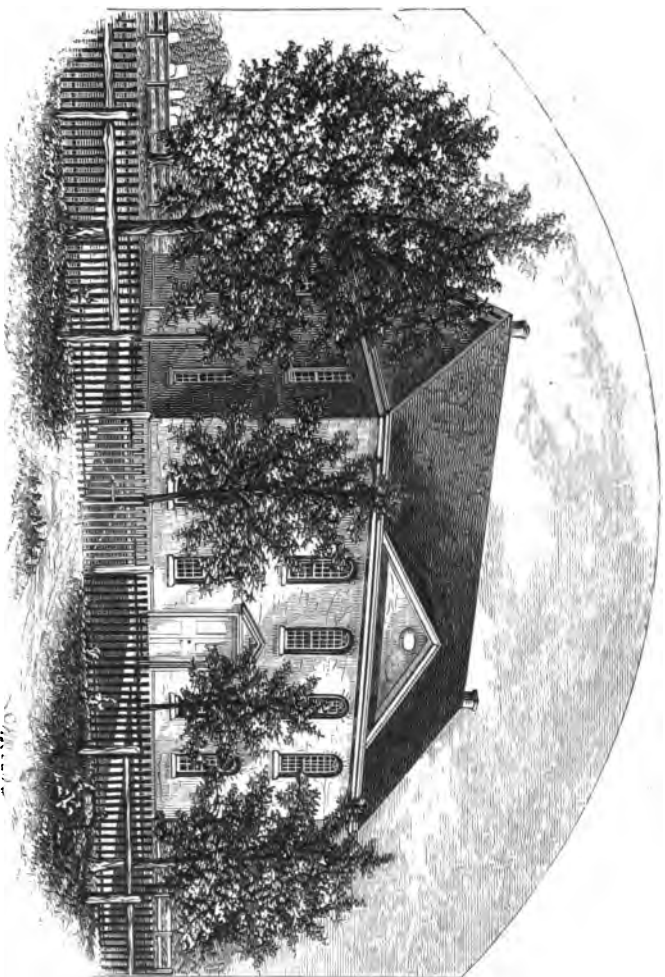
LAST PASTORATE.

April, 1852—April, 1860.

THE last field of labor which Mr. Challiss occupied as a pastor was a rural district in Cumberland County, West New Jersey, having its centre at Roadstown, a little village where the meeting-house was located, about midway between Bridgeton and the Delaware Bay.

This was the field occupied by the old Cohansey Baptist Church, once the sole occupant, as a Baptist church, of all West Jersey, with missionary grounds bounded on the east by the Atlantic Ocean, and by the Delaware Bay and River on the south and west, and reaching toward the north until they were met by the fields occupied by the old churches at Middletown and Piscataway.

This field, which had stretched out so many miles, embracing several counties, had been gradually lessened by the planting of other churches, till it was reduced to a territory not larger than a single township,



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and was met on all sides, within four miles of its centre by the fields occupied by other Baptist churches. The old mother church, though sometimes a little anxious lest her enterprising daughters should absorb all her territory, rejoiced in the prosperity which had attended her labors, and in the growth of these neighboring churches. This old church was now encircled by six churches, whose fields were pressing hard from all points upon her own, while more than a score of other churches were formed upon the general field once occupied by her alone.

As a mother in the midst of her grown-up daughters, and grand-daughters, she continued her work, clothed with matronly grace and dignity, but ever renewing the vigor of her youth and rejoicing in the fulfilling of the promise—"A little one shall become a thousand, and a small one a strong nation."

From a "Historical Sketch" of this church, prepared by the pastor, Rev. T. G. Wright, and published in 1868, we gather some facts concerning the field where Mr. Challiss held his last pastorate.

"The First Cohansey Baptist Church derives its name from neither township nor village, but from the country in which it is located. It is a rolling tract of land, of varied soil, adapted to all kinds of agricultural products, and lying on both sides of Cohansey Creek, which empties into the Delaware near where it

spreads itself out into a bay. The Cohansey is the principal stream of the region, and, being navigable for twenty miles from its mouth, very naturally invited an early settlement on its banks. Here on this stream the Cohansic Indian once paddled his canoe, while the adjacent forests, which have long since disappeared beneath the stroke of the woodman's axe, were his favorite hunting grounds. At the head of navigation, on the Cohansey, and in the very heart of the country, lies the thriving city of Bridgeton, a few miles below which the first house of worship was erected.

"The germ of this church came from the Emerald Isle. A few members of Cloughketin Church, county of Tipperary, Ireland—a body still in existence in 1838—settled on Cohansey Creek as early as the year 1683.

"Not long after the settlement of these Irish Baptists, *i. e.*, in 1685, Obadiah Holmes and John Cornelius removed thither from the colony of Rhode Island. This Holmes was a son of Rev. Obadiah Holmes, who in 1651 was publicly whipped in the town, now city, of Boston, Massachusetts, for his adherence to the principles and practices of the Baptists. He proved a valuable accession to the little colony, exerting an excellent influence every way. Not only was he made Judge of the Court of Common Pleas for Salem County, but he stood forth as the first Baptist preacher

of whom we have any account in this region ; and, though never ordained, he continued to hold forth the word of life from time to time until summoned away by death.

“The first recorded baptism took place in 1688. It was administered by Rev. Elias Keach, of Pennepeck, Penn., to three individuals ; but whether they were converted through his preaching or that of Mr. Holmes, we have no means to determine. The probability is in favor of the latter supposition, and that Rev. Mr. Keach was sent for, specially to administer the ordinance, owing to the want of authority on the part of Mr. Holmes.

“About a year subsequent to this event, Rev. Thomas Killingworth came to the Cohansey country from Piscataway, N. J., where, as well as at Middletown, N. J., he had preached, and contributed more or less to the organization of those ancient churches. This increased the number of Baptists in the region to nine males, who, with probably as many females, were constituted a regular Baptist church in the spring of 1690.

“This church was the third Baptist church formed in the state of New Jersey, and the thirteenth in the United States, and was one of the first churches which formed the old Philadelphia Association in 1707, the oldest Baptist Association in America, of which body

it remained a member for more than one hundred years. It also exercised a leading influence in the formation of the oldest Association in New Jersey, in 1811, and was represented by her pastor in the meeting which organized the Baptist Triennial Convention in 1814.

“An aggressive and missionary spirit has characterized this church from the first. Though specially located, in the Cohansey country, she embraced in her field the whole of Jersey, south of Camden. Colony after colony has gone forth with the approbation of the mother church, until her patrimony has been so divided up and liberally dispensed that she has scarcely enough for her own demands.”

Among her early pastors we find the honored names of men, whose untiring zeal, faithful labors, and wise counsels accomplished much for Christ. Rev. Thomas Killingworth was the first pastor, and served the church and cause faithfully until his death. His pastorate continued about nineteen years, during which time he was Judge of the County Court for several years, and was highly esteemed as a man and a Christian. He was followed by Rev. Timothy Brooks, Rev. Nathaniel Jenkins, Rev. Robert Kelsay, and Rev. Henry Smalley, who filled the pastorate for forty-nine years.

Mr. Challiss was the eleventh pastor of the church.

Only ten persons had presided over this church as pastor during its entire previous history of one hundred and sixty two years. When Mr. Challiss entered upon the pastorate, the church was worshipping in its fourth meeting-house, the present substantial brick edifice erected in 1801 and remodeled in 1851. Its dimensions are forty-five feet by sixty-three, and having side galleries as well as one over the vestibule, it is capable of seating five hundred persons.

He found the church in a good, healthful condition, having one hundred and eighty members, and a small but interesting Sunday-school,—out of debt, with their meeting-house recently remodeled, and possessing a small endowment. They were waiting to give their new pastor a hearty welcome, and were prepared to enter with him upon any plans or work to promote the cause. Temporary apathy and limited territory seem to be the only difficulties which were in the way of progress.

In reference to his removal to this field, he says :
“Having received a unanimous call from the Cohansey Church, to become their pastor, after prayerful deliberation I have agreed to accept the call, and enter upon my duties there on the first of April, 1852.”

He accepted the call some months before he entered the field, but from the time he consented to become their pastor he seemed to feel a pastor's anxiety for

them. During this interval he wrote to one of the deacons of the church—"I am exceedingly anxious to see my dear brethren at Cohansey,—standing in the relation I do to them, of pastor-elect, and feeling as I do a strong attachment for them, and an anxious desire for their prosperity. I sincerely hope the church will not suffer material injury by being destitute of pastoral watch-care and labors, but that the great Shepherd and Bishop of souls will take care of his flock, and lead them into green pastures, and beside the still waters. My prayer for the church is that 'They may prosper and be in health even as their souls prosper.' Brethren, pray for me, that when I come, I may come in the fulness of the blessing of the gospel of peace." Again he said, "I commenced my labors in this important field, being fully persuaded in my own mind that the Lord directed my way to this church and would prosper the work of my hands." It has seemed somewhat remarkable to me, that in the providence of God I should be called to labor with two of the oldest churches in our country,—Cohansey, the oldest church in all West Jersey, and Lower Dublin, the very oldest church in Pennsylvania. And now following such men as Elder Henry Smalley and Brother E. D. Fendall, I feel the importance of my position and the solemn responsibility of my office as pastor of this ancient flock. Oh, that the eternal

Spirit may bless my labors here as in other places. If thy presence come not with me, why hast thou sent me hither?"

It was soon made evident that God's presence and blessing were with this pastor in his new charge. In May, the church held a yearly meeting, commencing on Saturday and continuing through the following Monday. This was reviving an old and time-honored custom of the church, which, because of certain abuses, had been discontinued for some years. This meeting was a season of much interest and profit. The congregations were large, marked attention was given to the word preached, and many felt that the interest of the Redeemer's cause was advanced. To the older members of the church it was a time of special refreshing, recalling many hallowed associations of the past and girding them anew for the duties and privileges of their Christian pilgrimage. Some visitor at that meeting gave his impressions of the field and the prospects through one of the religious papers. After referring to the formation of neighboring churches from this body, by which the church was weakened numerically and some of their members were disheartened, and feared lest they should have to disband, he adds, "But even in their low state, God had not forgotten them. He graciously revived them, and put it into their hearts to repair and beautify his sanctuary.

This work was accomplished last year, and now their old brick meeting-house—constructed fifty years since—is one of the largest, most substantially built and tastefully finished, in West Jersey; while its external appearance is sufficiently antique to remind you of other days. But the most cheering feature is their present united state, and the interest they manifest in every good work. The church is able, intelligent, and unusually happy, with their estimable pastor, our beloved Brother Challiss. Blessed with such tokens, we believe that she may yet stand forth with even more vigor and beauty than formerly.”

It is evident that both the pastor and church felt happy and hopeful in the relations they sustained to each other. The pastor, in writing to a dear old friend, said, “We are here with the old Cohansey Church, and have a very pleasant field of labor, a beautiful meeting-house, and a neat and new dwelling-house just suited to our minds. The prospect for usefulness here is quite encouraging.”

The church, in her letter to the Association, September, 1852, said, “During the past year we have experienced some changes in providence. Our former pastor left us rather unexpectedly for another field. Very soon after, the mind of the church was directed to Brother J. M. Challiss as a suitable pastor. He accepted a call from the church, and entered upon his

duties on the first of April last. His settlement is altogether satisfactory and suitable; the oldest church is now again associated with the oldest pastor in the Association, and we are looking for gradual and permanent prosperity."

And now pleasantly located, among an appreciating people, ready to co-operate with him in every good work, this pastor of many years experience, sought to devise such plans and so perseveringly and prayerfully to prosecute his work, that the cause of Christ might be advanced among this people, both in the conversion of souls and the development of the Christian character and usefulness of all the members of this venerable church.

Conscious that he was getting old and had probably entered upon his last pastorate, he sought the more earnestly to do well and fully the work assigned him of God, and by constant, plodding labor to compensate for what loss he had suffered of youthful vivacity and vigor. He still retained much of that elasticity of step and quickness of action, and even youthful appearance of countenance which had so characterized his early life, and which so concealed his advancing years that most persons thought him a much younger man than he really was. Indeed, it required a close contrast with his earlier life to discover that advancing years had produced any great

change. Yet *he* was fully conscious of the fact that his physical and mental activity and vigor were beginning to decline, and that old age with its varied infirmities was gradually and surely coming on. So he girded his loins afresh and redoubled his diligence, that the cause of Christ might not suffer from any decline of his natural powers and that he might be found faithful at the Master's appearing.

Entering upon his work with such consecration of purpose, and with dependence upon divine assistance, it was not long before he was permitted to make this record of God's blessing upon his labors,—a record made with the grateful heart of an anxious pastor and Christian father. "With a united church and faithful labor, I was soon permitted to see a 'troubling of the waters,' and precious souls hopefully converted to God. Among the first that I baptized was my only daughter, giving herself to Christ in the morning of her life. 'Bless the Lord, O my soul; and all that is within me bless his holy name.' For these tokens of God's favor my heart gives special thanks."

The number received into the church at this time was not large, but it was a season of unusual interest, and the church was much strengthened. The members generally were greatly encouraged, and even those to whom the future history of the church had seemed so dark and uncertain, were constrained to rejoice in

what God was doing for them through the labors of their pastor, and to feel a renewed assurance that this, their beloved Zion would still continue, and with much of her former glory. These feelings found expression in the letter of the church to the next Association, in which they said: "It has been our happiness to experience a good degree of spiritual health and prosperity during the year past. Our congregations are large, our pews are all rented, and we are united in love and prayer, and are much encouraged."

During the following four years there was nothing special in the history of this church and pastor. They continued to live and labor together in harmony and love,—“growing in grace and in the knowledge of our Lord and Saviour Jesus Christ.” A few were gathered in from the world, and added to their number each year.

Mr. Challiss always regarded it a special privilege to administer the ordinance of baptism and welcome members into the fellowship of the church over which he presided as pastor. Even though the number was small, his heart rejoiced, and he often recorded his gratification and gratitude to God for these privileges. January 1, 1854, he wrote, "Happy New Year's day at Roadstown, in witnessing the willing obedience of rejoicing converts! Surrounded by stern winter, with a grave cut in the ice, I had the pleasure to baptize

six hopefully renewed persons, three young men and three young women, all in the very vigor of their days. Others anxious to enjoy the same privilege were unavoidably prevented." On another occasion he wrote, "Yesterday it was my great privilege and pleasure to baptize more professed believers in Jesus Christ. It is truly delightful to see husbands and wives, and brothers and sisters, walking together in the ordinances of God."

But his pleasure in administering the ordinance and his desire to see additions to the church did not interfere with the great care and prudence which he used in reference to those about to make a public confession of faith; nor was he discouraged in his work if times of ingathering were less frequent or less abundant than he desired or even reasonably expected. He labored on, "instant in season and out of season," diligently and carefully sowing the good seed, and patiently and hopefully waiting for the harvest.

It was not until the winter of 1857-8 that he was permitted to witness the great revival of his pastorate with the old Cohansey Church. Years of faithful sowing had passed, and now the time of harvest had come.

Of this memorable season, Mr. Challiss wrote in February, 1858. "As a matter of encouragement to the churches, permit me to say, that 'God has done

great things for us' at Roadstown, whereof we are glad. The Lord was pleased to pour out a spirit of prayer on this church, and weeks before our meetings commenced, all seemed to pray, 'O Lord, revive thy work.' The church resolved unitedly to give their time to the work before them. Morning as well as evening they could be seen wending their way to the house of God. They resolved to invite Brother E. C. Ambler, of Woodstown, to come over and help us; 'he came as soon as he was sent for,' and the Lord came with him. Very soon the interest increased and continued to increase; the church being of one accord in one place in prayer for three weeks.

"Last Saturday and Sunday were great days in the history of the Cohansey Church. On Saturday, in the presence of hundreds of witnesses, the young converts gave a reason of their hope with much clearness, and on Lord's Day I baptized thirty-seven converts. Of these, nineteen were men in the morning of life, and two of them were accompanied by their wives.

"This precious work of grace, I think, will be a great blessing to this community, having taken hold of the permanent families in the congregation. This meeting has been characterized by strict order, great stillness and solemnity. Preaching of the word, with the prayers and labors of the church have been the means blessed of God, by the Holy Ghost, in this

revival. Several others are now waiting the privilege of following Christ in baptism. The work is spreading. To God be all the glory." The baptism on this occasion was the largest baptism ever known to have taken place in connection with this church.

The pastor wrote again, March 8th. "The cloud of mercy that has been hanging over us at Roadstown and Greenwich is still enlarging. Yesterday, in the presence of an immense assembly of solemn and attentive spectators, I baptized twenty-three more professed believers in Jesus Christ. Fourteen of these unite with the Greenwich Church, now without a pastor, and at whose request I baptized these. The other nine unite with the church at Roadstown."

In May following, he wrote again. "This is to record the goodness of the eternal Spirit in granting the church of Cohansey, under my care, another precious revival of religion. This precious ingathering began in answer to prayer, about the beginning of the year, and resulted in adding to the church over fifty converts that now go on their way with joy."

The church reported to the next Association fifty-three added by baptism, and four by restoration and experience, and said, "We would unite in praising God for the eventful day in which we live, especially for the general revival influences which have blessed our land. We rejoice to communicate the good news,

that God has been pleased to visit us with a precious revival during the year—a gracious work of grace, that resulted in the hopeful conversion of many precious souls.”

It was a happy day in the experience of this venerable pastor and old church when so many rejoicing converts were welcomed to their fellowship and sat down with them for the first time at the Lord's table. The pastor's address to them was full of tenderness and practical interest, and his heart was overflowing with gratitude and praise to God. The church was much encouraged and greatly strengthened for their future work. Both pastor and people felt that they had reached a higher plane in their Christian experience and faith in God's promises. For years they had faithfully labored and earnestly prayed for a season like this, and now it was fitting that they should rejoice over the gathered sheaves of this gracious harvest.

The following year witnessed no special work of grace among them, nor was it marked by any matters of unusual interest in the history of this pastor and people. They labored on together pleasantly in the great work of their Master, seeking to train the young converts and develop their powers for Christian usefulness and enjoyment. Many pleasant seasons were enjoyed by them, in the house of God, and in their

social and family gatherings for religious services. But these were not without the usual blendings of times of anxiety and sorrow. Their hearts were sometimes made anxious and sad by the wanderings or waywardness of some member of the flock, and they often had sorrow, but not without hope, as one and another of the faithful of the flock was called from the church militant to join the church triumphant.

The pastor and his wife spent much time among the people. Their own family had been reduced to the original number, by their children leaving home for business and settling in life. The last child at home, the only daughter, was now married and residing near them, and there were fewer cares and ties to keep them at home. Their own people greatly desired the visits of their pastor and wife, always welcomed them to their homes, and received much profit from these visits. All through his ministry Mr. Challiss had regarded pastoral visiting as an important and efficient part of his work, and perhaps had never done more than he was now doing at the closing years of his last pastorate.

His salary at this time, with the many little gifts of his kind people, made his support abundant for his diminished family, and placed within their reach all the necessities and comforts of life, and still left them the opportunity of contributing something to the

varied claims of benevolence; while the continued gifts and generous offers of a thoughtful and loving son added luxuries, which otherwise they would not have indulged in, and relieved them from all apprehensions of future want.

Mr. Challiss had entered upon his work as pastor of the old Cohansey Church with conviction that it would be his last pastorate. This conviction remained with him and had grown into the clearly defined purpose of soon retiring from the pastoral office. But year after year passed and he continued at his post of duty, and God blessed his labors. Early in 1859, he concluded to resign and leave the field at the close of his eighth pastoral year. He was prompted to this decision, not because he loved the work less, nor that his people desired him to leave them; but because he knew he was growing old and was conscious of the infirmities of advanced years, and could not so well endure the toils and anxieties of the pastoral relation, nor so well discharge the ordinary duties of that office. He did not desire to cease laboring for Christ, but felt that even out of the pastorate he might do good service in the cause, preaching in destitute neighborhoods, supplying vacant pulpits, and aiding pastors in special and protracted services. In reference to his present charge, he said, "The interests of the cause

there demanded more labor than I could endure, and a younger man was better fitted for the work."

His children also desired that he should be free from the constant care and necessary labor and friction of the pastorate, and be in a condition of voluntary labor, when he could do or not do, according as his health and the infirmities of advanced years would admit. They assured him of all necessary assistance to meet the wants and comforts of his remaining years. His son, Mr. Luther C. Challiss, wrote to him from Kansas, July, 1859, "I am glad you are looking for a comfortable dwelling in Bridgeton. I really hope you will get one to suit you without regard to expense. I will furnish you all the money you want, and at any time you will notify me. It was my intention to buy you a house when I came on. Whenever your finances are not easy and you have need for money, notify me at once. This is my wish, and I hope you will write me freely about it."

Prompted by the considerations named, and relieved from all anxiety about future wants, he concluded to retire from pastoral labors and reside in the city of Bridgeton. At the communion season of the church in August, 1859, he gave notice of his determination to resign, and close his labors with them in the following spring, but his formal resignation was not handed in till two months later. The

following is quoted from that paper, which is dated October 31, 1859 :

“Agreeably to notice given you two months since, I now tender to you, after deliberate consideration and prayer, my resignation as pastor of the flock over which God has made me overseer. This resignation to take effect on the first of April next. This, to me, is a painful act, from my long connection with you as pastor, my ardent attachment to you, and my anxious desire for your future prosperity. But being now advanced in years, and hoping that some one more in the prime of life, would be better fitted for this field of labor, I do now in anticipation, bid you farewell. To God be all the glory for the good that has been accomplished. And wherein I have failed to preach the gospel in faithfulness, I beg forgiveness of my Master and of my brethren. May God, the Holy Ghost, raise in power what in weakness has been sown. As to your future course, may the Lord be pleased to give you divine direction in choosing a new pastor for this important field of labor. That the God of all grace may be with you and bless you indeed, is the sincere prayer of your pastor.”

The church appreciated the labors of their pastor, and anticipated his leaving with much regret. In their letter to the Association, September, 1859, they said: “We have a matter of painful interest to com-

municate to you. Our esteemed pastor, who has been with us in great harmony now for near eight years has given notice that he expects in a short time to tender his resignation to the church, and retire from the pastoral office altogether on the first of April next."

Before the pastor left them the church gave expression to their feelings in a resolution which we find in one of the county newspapers with some accompanying remarks:

"We learn that Rev. J. M. Challiss, pastor of the Roadstown Baptist Church, is expected to preach his farewell sermon on the fourth Sunday in this month. He has labored faithfully and successfully for that church during the past eight years, and leaves with the design of retiring from the active duties of the pastoral office. The following resolution, adopted by the church, as expressive of their appreciation of his services, has been sent us by the clerk:

"*Resolved*, That as a church of Christ, we do highly appreciate the labors of our pastor, as a faithful and laborious servant of Jesus Christ, in building up his cause and kingdom. As a church, we feel thankful to God for the kind feeling and harmony that has existed between pastor and people for so many years, and regret that the union is so soon to be dissolved."

In a general review of his pastorate with the Co-hansey Church, Mr. Challiss says, "During the eight

years of my pastorate I was favored to see them dwell together in unity and to know that they regarded these years as years of continued peace and prosperity. In reviewing my connection with that church I can say with safety, that the years I spent with them are among the happiest years of my life. During my ministry there the congregation was increased, the church greatly encouraged, and one hundred and two buried with Christ in baptism."

Of those baptized, eighty-eight were received into the fellowship of the Cohansey Church, and the others united with the Greenwich Church. During his pastorate the membership of the church increased from one hundred and eighty to two hundred and twenty-three, some measures of importance to the prosperity of the church were cordially adopted, and his connection with them was regarded as a very successful pastorate, creditable to himself, profitable to the church, and honoring to Christ.

He did not, therefore, leave this field and the pastoral work as one feeling chagrined and disheartened by failures; but as a veteran soldier, whose life has been spent in doing good service for his country, resigns his post after a successful campaign, because unfitted by years to endure longer the burden and heat of the day, but rejoicing to recount the toils and triumphs of the past.

Now a new era was reached in the life of this pastor. He had looked carefully at the changes involved until he had a clear and full understanding of all their bearings. It was not simply a change of pastorates—leaving one charge to assume another. Even these changes had always been regarded by him with solemn interest, though they had occasioned no break in the pastoral work, and scarcely a perceptible interruption of the pastoral relations—having never lost a single Lord's Day in the interim of his pastorates, but always preaching his introductory sermon as pastor of his new charge the Sunday after preaching his farewell sermon as pastor of his former charge. But now he leaves this pastorate to enter no more upon pastoral relations.

Thirty-eight years had passed since he entered upon these relations as the youthful pastor of the old Upper Freehold Church. He entered upon the work with a deep sense of its responsibilities, yet with an earnest desire for its duties and privileges. During these years he had constantly borne the responsibilities and rejoiced in the duties and privileges of this work. His position of trust and authority as pastor had ever been cheerfully recognized, and he had always shared largely in the confidence and affection of his people. He had been accustomed to meet his ministering brethren as a fellow-pastor and to be recognized as an

efficient co-worker in all the departments of Christian labor and fully qualified to bear his part in their deliberations and duties. He had been so long in the pastoral office that its relations and duties had become the habits of his life, confirmed by advanced age. He fully apprehended the somewhat anomalous position of those who retire from the pastoral office on account of their advanced years,—how gradually, yet almost necessarily they drop out of professional life and settle into the position of the hearer of the word instead of the expounder. He knew that he would not be entirely exempt from this general rule, and that he would feel very sensibly the changes involved in his retiring from the pastoral office. Nor was he insensible to the opinion of some ministering brethren, who thought that he was still too young a man, and possessed too much vitality and endurance to retire from an office work, so much in need of experienced and devoted laborers.

No wonder that he hesitated in his purpose of resigning, and held the question in suspense so many months. He still loved the work and desired to do what he could for the advancement of Christ's kingdom; and though finally impelled to the conclusion that it was his duty now to retire from the pastoral office, he doubtless found much relief in these hours of conflicting claims in his purpose to continue preach-

ing and laboring for Christ as opportunity and ability would permit.

Just here it is fitting to introduce a note addressed to the author, by Rev. T. G. Wright, who succeeded Mr. Challiss in his last pastorate, and who is still the efficient and beloved pastor of "old Cohansey Church."

"Your wish that, as successor of Brother Challiss in the pastorate of the First Cohansey Baptist Church, I should append a note to the Memorial you are preparing, I regard as more complimentary to myself than essential to the work in your hands. Yet it is pleasant to add my testimony to the value of Brother Challiss' labors with this church.

"He was evidently a man of great kindliness, exactness, and reliability, combined with Christian conscientiousness—a good preacher of Christ, and faithful as a pastor, neglecting none of the interests of Zion, either within the bounds of the parish or beyond. As a consequence, I found the church harmonious in spirit, in a good financial condition, the register well kept, the various objects of benevolence cared for and encouraged, and the people well prepared to receive a new pastor while they parted with an old one.

"Brother Challiss' pastoral duty terminated by his resignation with the last Lord's Day in March, 1860. During its eight years continuance, he baptized eighty-eight into the fellowship of this church. Of these,

few have since fallen out by the way, while many of the present pillars in the church were then put in their place.

"His time of office being thus ended, and he wishing to occupy the dwelling then used as a parsonage one month longer, the privilege was readily granted, and my labors did not commence till the first Lord's Day in May. During this interval he continued to serve the church, and consequently was present at the next church meeting to give me the hand of welcome. This he did in his own peculiarly warm and impressive manner, and the occasion was one of no ordinary interest.

"This was his last official act among this people. Yet he has preached to them repeatedly since, when not otherwise engaged, and he seemed ever to cherish a strong affection for the brethren here, which was duly reciprocated. As an evidence of the latter fact, I may state that the brethren here cheerfully took upon them the labor of removing his goods to Bridgeton, while at the same time, they made him an ovation, as they did the incoming pastor.

"But he is gone. His work on earth is ended and his record is above. May we be as well prepared for the Master's summons and leave behind us as many memorials of our faithfulness and love to Christ and his cause."

The record Mr. Challiss has left of his pastoral work is deeply and tenderly cherished in the hearts of the people he served; the confidence always reposed in him; the honors conferred upon him; and the results following his labors might well gratify the heart of any man. According to his own memorandum, he baptized, while pastor at Upper Freehold 309; while at Lower Dublin 137; while at Marlton and Moorestown 94; while at Cohansey 102—making a total of 642, or an average of nearly seventeen for each year he spent in the pastoral office. During this time, according to the same memorandum, he married 353 couple, and preached the funeral sermons of 394 persons.

Perhaps I cannot close this chapter better than by quoting from a paper written by his own pen, December, 1860, about nine months after retiring from the pastoral work.

“Having spent nearly forty years in the pastoral office, and some of the infirmities of old age coming upon me, I came to the conclusion to retire from the pastorate altogether. This conclusion was reached with a view of preaching for destitute churches occasionally, and being free from pastoral responsibility. Accordingly I resigned the care of the church in April, 1860, purchased a property on Bank Street, in Bridgeton, the county town, and in July following we re-

moved to our comfortable little home, in which we expect to end our days.

"During my ministry among the churches I have had but a limited salary; the highest I ever received was six hundred dollars, and most of the time only from three to four hundred a year. Yet with economy and industry I have always aimed to live within my income. It has ever been a principle with me to 'owe no man anything'—and while I united with my brethren in bearing the cause of missions and in the ordinary improvements of the churches, I have labored to lay by in store some support for old age.

"My family having grown to years and left us to pursue business for themselves, we are called to be separated from those we love by time and distance. Most of my sons have found a home in the great West, where God, in his providence has greatly prospered their way—so that they have a heart and a hand to render us whatever assistance we may need to make us comfortable the remainder of our lives.

"Upon the whole, I have abundant reason to bless the Lord and take courage. May the Lord keep us from the evil, and preserve us safe to his kingdom and glory;—is the prayer of a sinner saved by grace."

CHAPTER XII.

OUT OF THE PASTORATE—STILL AT WORK.

April, 1860—April, 1868.

THE declared purpose of Mr. Challiss to continue at work, though freed from pastoral responsibilities, was put to an early test. The people of his late charge requested the continuance of his labors until the coming of his successor, Rev. T. G. Wright, who entered upon the pastorate on the first of May. He cheerfully acceded to this request, and during this time, not only supplied the pulpit on the Lord's Day, but performed all other necessary work devolving on a pastor. Indeed, it seemed difficult for him to separate, at any time, the work of preacher from that of pastor. Wherever called to supply a church without pastoral care, he at once recognized claims for service out of the pulpit as well as in, and always sought to do the most pressing pastoral work, to the extent of his opportunity.

This course kept his soul in living sympathy with

the whole work of the Christian minister, gave him a warm place in the hearts and families of the afflicted ; and prepared him better for his public ministrations to the people. And this, too, explains, in part, why his services, as stated supply, were preferred to men whose sermons were regarded, in many respects, superior to his. He not only "preached the word," but also "fed the flock" according to his personal knowledge of their individual wants, and this preference for his services was the involuntary tribute which the believing heart pays to the simple and practical truths of the gospel.

In 1849, Luther, the third son of Mr. Challiss, who was then just entering upon the vigor of his early manhood, left home for the far West, to strike out for himself in the great conflicts of commercial life, and settled at Booneville, Missouri. Two years later, he was joined by his youngest brother, George. Early in September, 1854, George located and commenced business, where now stands the city of Atchison, Kansas, then a waste place with only a squatter's cabin. Luther joined him there in the following spring. In November, 1856, the second son, Dr. W. L. Challiss, moved with his family to Kansas, and was subsequently followed by Joseph, the oldest brother and his family. And now all his sons and their families were living in this far-off western city.

From the first settlement of his two sons at Atchison, Mr. Challiss felt great anxieties about the character and religious interests of that place. His own dear boys were there, and he desired that God should be known and honored there. He wrote to Luther, soon after they had settled down in this new territory, "Kansas being in such an unsettled condition, I should think, would make it somewhat unpleasant for you. I hope you and George will have nothing to do with their political broils. I hope you will make it your business to encourage the preaching of the gospel in Atchison. Do not, if possible, permit the place to be without the salutary influence of public worship."

In a letter dated May 6, 1856, after alluding to the unsettled condition of political affairs in the territory, and the many acts of lawlessness and violence reported, he urged his sons to pursue a consistent, straightforward course, and, if possible, keep out of those angry contentions which were so rife there. He then added, "My dear sons, do all in your power to encourage the influence of religion and the public worship of God among the people. 'Righteousness exalteth a nation, but sin is a reproach to any people.' The religion of Jesus Christ is calculated to promote peace on earth and good will towards men. 'It is profitable unto all things, having the promise of the life which now is, and of that which is to come.'"

In a little more than three weeks he wrote again. "I fear very much that your town is a very immoral place. My sons, do try to practice the sentiments which we have inculcated on your mind from your early childhood. Let God's holy day be revered, the precious Bible be consulted, and the worship of God maintained and a gospel ministry supported. Exert all your influence in favor of God and holiness. Let morality and religion have a high place in all your actions. Do not let your town remain without a place of public worship."

In less than three months he wrote again. "Let me ask again, Is there any place of worship in Atchison, or have you any preaching there? If not, can you not unite with others of the first citizens of the place and put up a house of worship, and invite ministers of the gospel to come and preach in your town? You must have *the means of grace* in your midst or iniquity will prove the ruin of the place. I am glad to learn that the troubles in Kansas are in hopeful prospect of being settled soon, and that forever. I hope it may be *in favor of freedom*."

At this time neither of these sons had professed faith in Christ. They had located here simply because of the advantages the place afforded for the prosecution of their business, and the promise which its rapid growth gave for profitable investments. But

these earnest words from their father show how he, as a man of God and a Christian parent, desired the real prosperity of the place and the highest profit to his children.

His anxiety for the religious privileges of the place increased as his other sons made it their home, and as the place grew in importance. Nor were his sons unmindful of their father's desire, that they should earnestly aid in securing religious privileges for this rising city, with whose material interests they were so intimately and prominently connected.

A Baptist church was finally constituted in Atchison, and active measures were taken to erect a suitable meeting-house, as will be seen by the following quotations from a letter addressed to the Cohansey Baptist Church, dated December 8th, 1858, and signed by L. A. Alderson, pastor, and W. L. Challiss, clerk.

"Our church was constituted on the first day of August with nine members. Two have since united with us by letter, and one has recently been received for baptism. Among us are eight or ten other Baptists, worthy brethren and sisters, whom we expect to unite with us. We have the proper elements with which to lay the foundation of a successful Baptist church.

"We wish to commence the building of a house of worship early in the spring. For this purpose, Mr.

L. C. Challiss, of this place, has given us two lots, in desirable situations, on which to erect the church, and three others to help pay for the building. The five lots, even amidst the pressure now prevailing here, are worth not less than \$1000. Our building will be of brick, and will cost not far from \$5000. A cheaper house than this would be unworthy of our denomination, in such a growing town as Atchison. As the Home Missionary Society sometimes assists weak churches in erecting their houses of worship, may we not hope that you will designate your contributions to this society, to assist us in erecting our house of worship?"

Mr. Challiss greatly rejoiced in this effort of the brethren at Atchison, and through his solicitation the Cohansey Church cheerfully complied with their request, and neighboring churches also sent aid to these brethren.

In the following March, the pastor of this flock wrote to Mr. Challiss, acknowledging some favors, and said, "I am deeply impressed with the Christian and parental affection which your letter breathes. I am now busy taking up subscriptions for our church. I have pledges to the amount of about \$2000, exclusive of the ground on which to place our house. I shall not be able to get much more here. Money was never so scarce here. Without going much in debt, I

think we can get our house so far finished as to be able to worship in it, and probably we may be able to complete it in the fall.

“You have no idea of the difficulty of getting up a religious interest in a community of strangers such as ours is. So many have come here in the hot pursuit of a fortune, and then there is a great lack of sympathy here to unite together the individual members of a congregation. But I am not discouraged. Please inform me what you think you will be able to raise for our house. We are under great obligations to you for your assistance. If your people could only realize our situation, I know they would contribute liberally.

“Your son George and his wife have become regular attendants on preaching, and I have reason to believe Luther will, when we get into our new house. How glad I should be for you to pay us a visit this summer and preach for us. Are you not going to visit your children here? It is not the *far West* now, only four days from you.

“Mr. Luther C. Challiss has just presented to our church a small, but excellent organ.”

In July following, the pastor and clerk of this little church wrote to the Cohansey Church, acknowledging their generous contribution and thanking them for their kind remembrance, and then added—“The walls of our house are now going up, and in six weeks

we expect to remove our services from a rented room into our own building. Our house is thirty-five by fifty-five feet, brick, with pilasters and tower."

As Mr. Challiss had rejoiced over the commencement of this enterprise, so he now rejoiced the more in view of the successful completion of the work. He had given this little church a warm place in his heart, and had prayed and labored that success might attend their efforts. He had felt it a privilege to aid them, and was especially thankful that one son was an active member of this household of faith, and that other sons were so much interested in its prosperity. He rejoiced as a Christian man and as a Christian father.

For some years Mr. Challiss had greatly desired to visit his children in the West. He had long had this visit in actual contemplation, but was unwilling to be absent from his post as pastor for so long a time as he wished to spend with them. But the desire of this visit had grown by the delay; and now that all his sons and their families were in the West, and residing in the same city, and that he was free from pastoral responsibility, he resolved to gratify this long cherished desire. We find among his papers some reference to this visit to his children and to the impressions received while on this, his first visit to the great West.

"May 15, 1860. I leave home this day for Cin-

cinnati, and from there, the Lord willing, I shall pursue my journey to see my sons in Atchison, Kansas Territory.

“June 9th. Here I am in the great West, far from little New Jersey, and many, very many dear friends I have left there. My first stopping-place in the valley of the West was the flourishing city of Cincinnati, where I had the pleasure of meeting, by appointment, the National Anniversary of the Baptist denomination. It was a season of much interest, showing heartfelt earnestness in the great work of home and foreign missions. From this city I started for St. Louis where I found another large city, having every appearance of great thrift and enterprise, with teeming multitudes hotly pursuing after wealth. After tarrying here for a day, I left for St. Joseph, on the Missouri River. Here I remained over the Lord’s Day, and had the pleasure to meet with the church in this place, and preach unto them ‘Jesus.’ On Monday I had the great joy of meeting my two long absent sons, William and Luther, coming to welcome me to their home in this distant country. We reached Atchison the following night, where I found the families of my sons waiting to greet me, and rejoiced to see their aged father. I was truly thankful to see again these loved ones, from whom I had been

so long separated, and to find them well and in circumstances of so great favor.

“The city of Atchison is a young but thriving town on the Missouri river. It is not yet six years since the first store was erected here, and now there are about five thousand inhabitants in the place. The Baptists have secured a fine start in this community. They have a substantial brick edifice, with steeple and bell, inviting the passers-by to come in and worship the God of their fathers. Less than two years ago, they were organized with nine members, with no place of worship and no permanent congregation; now they count forty members and have a crowded assembly of attentive hearers. Their place of worship is the best in the town, and the best of our denomination in the territory. This good work has been accomplished with the special blessing of God, by the faithful and energetic labors of Rev. L. A. Alderson, from Virginia, who moved here with his family, and began at once to hunt up the few scattered Baptists. He is ‘worthy of double honor,’ not only because he labored in word and doctrine, but because in their great weakness he has ‘worked for nothing and found himself.’

“For the three days past I have had the pleasure to meet with the first Kansas Baptist Convention for religious purposes. It was a noble gathering of faithful pioneers from almost every part of the Territory.

There were eighteen ministers and fifteen other delegates, sturdy, faithful men, some coming fifty and some a hundred miles on horseback to meet their brethren in this Convention. It was my privilege to preach the introductory sermon before this body. It was heart-cheering to hear these laborers speak of their extensive fields of labor, 'now white, ready to the harvest.' A wide and effectual door is opened and 'there is much land to be possessed.' Oh, that there were more praying the Lord of the harvest to send more laborers into the harvest! Here is a most inviting field for the ministers of Jesus burning with zeal for souls. Oh, that this great land may soon be Immanuel's land!"

After spending more than a month in Kansas, Mr. Challiss returned East by steamer to St. Louis, and thence through Chicago, stopping occasionally with friends by the way, and reaching home early in July.

This trip West gave him grander views of the greatness and importance of the new states and territories than he had ever gained before, awakened a deeper sympathy in the struggles of frontier life, and gave him a fuller appreciation of the important work of our Home Mission Society.

A few months after this visit, when the southern and south-western portions of Kansas were laid waste by terrible drought, we find Mr. Challiss in corres-

pondence with the relief committee at Atchison, and earnestly stirring up the people of the East to hasten their aid to that famishing people. The aid he tendered the suffering people of Kansas, the encouragement he gave in establishing the church at Atchison, and the happy religious influence of his visit there were gratefully acknowledged, and some pleasing recollections of that visit are still fondly cherished. .

Gen. S. C. Pomeroy, now United States senator from Kansas, thus addressed him by letter.

“DEAR SIR:—Inclosed you will please find a receipt for the amount sent to the relief of our poor. What obligations are we under for the generosity of our friends in the States! I am sure I love mankind better since seeing this general uprising of the people for our relief, and I assure you there is need enough of it. . . . Such efforts and contributions as you have just sent enable us to ‘make the widow’s heart leap for joy.’ And the ‘blessing of many ready to perish’ will rest upon you.”

Rev. L. A. Alderson, of Atchison, says, “My first visit to this part of the West was in the fall of 1858. I then found three sons of Brother Challiss residing in this city, and it was this circumstance mainly that induced me to locate here, having in view the building up of a Baptist church in a field entirely new. During the year 1859, we succeeded in erecting a

good and substantial house of worship—for several years the only church building owned by the Baptists in Kansas. It was in the midst of many difficulties that this house of worship was completed. The Rev. J. M. Challiss took a lively interest in this enterprise, and gave us much encouragement. I now have before me a letter of encouragement in which he gives a statement of the amount he had been instrumental in collecting for our house in the Salem, Bridgeton, Greenwich, and Cohansey churches.

“In the spring of 1860 he visited our city, and remained some six weeks, preaching every Lord’s Day in our new house of worship to deeply interested congregations. The evening after his arrival here was the time of our weekly evening prayer meeting. As he approached near the house of worship he quickened his steps, and as he entered the door, he exclaimed, ‘Bless the Lord that my feet have been permitted to tread the steps of this dear house.’ He conducted the services of the evening. By his request I read Acts 12, and I was forcibly impressed with his remarks on this chapter. They were plain, impressive, and withal endued with that holy unction which showed that he held intimate communion with God.

“During his stay with us, ministers and delegates from the Baptist churches in Kansas convened with us to organize ‘The Baptist State Convention of

Kansas.' The counsel of our brother, together with the loveliness of his spirit, exerted a happy influence upon the brethren of the convention."

His daughter-in-law, writing in reference to this visit, says. "How often during the convention lately held here, have I thought of Pa. At the time when the convention was held here before he was with us and deeply interested in everything relating to the spiritual welfare of our State. One of the delegates here at that time was an Indian, 'Ottowa Jones.' Pa regarded him with wonder and interest. As he was only one, we made up a family party and went out to the 'Reservation' to see the Kickapoo tribe of Indians. We were all full of curiosity to see them and their manner of living. After looking around we went into their wigwams to see the squaws and their babies. Pa remained inside but a few moments, and on inquiry we found he could not enjoy looking at them, because they were 'such poor dirty toads.'

"While traveling, we remained over night with a family of much taste and cultivation from the East. Although so far west, and living in a cabin of logs, they were surrounded with articles of taste and beauty. Being fine musicians they entertained us with music and singing. But Pa, though fond of singing, went off and did not seem to enjoy it. I wondered at this and asked him why? He replied, 'Oh, Mary, how

could I enjoy it, in a prayerless household—that large library of books contained not one Bible or religious work,—nothing but chaff.’

“Our route lay across the beautiful prairies of Kansas, here and there interspersed with streams and belts of timber. He was forcibly struck with their extent and beauty, and in looking upon these scenes, now clothed in all the loveliness of early summer, he would often exclaim, ‘Behold the handywork of God.’ He regarded this whole country as specially inviting to missionary labors and promising ample harvest.”

Soon after his return from Kansas we find him engaged as the stated supply of the little church at Millville, ten miles distance from his residence. In referring to this engagement, he says, “The church at Millville, being in a destitute condition, entreated me to supply their pulpit on the Lord’s Day. To this request I consented, and continued to preach for them until they were favored with a pastor.”

This church in their letter to the Association of 1860, refer to the sickness of their pastor, who was finally compelled to leave the field, and then add, that Rev. J. M. Challiss had been laboring with them.

In their letter of the next year, after referring to their long struggles and continued discouragements

and feebleness, they say: "We have reason to be thankful for the mercies of the past year. By our request, and that of the Board of Missions, our pulpit has been regularly supplied by Bro. J. M. Challiss, of Bridgeton, whose labors have not been in vain. We expect this arrangement will continue, unless we can find some young man, of acceptable talents and piety, who will be willing to settle with us as pastor." In their letter of the next year, 1862, they say: "We feel grateful to God that in his kind providence we have had the regular and faithful preaching of his word. Rev. J. M. Challiss supplied us during the first six months of the year."

Mr. Challiss did not engage in this work with very sanguine views, as will be seen from the following reference to this field, written about the time he commenced his labors there. "For many years this has been a feeble vine. Early planted at Port Elizabeth and afterwards transplanted at Millville, but still its strength is comparative weakness. Indeed, it does seem as though the soil, just in this section, was too sandy and *dry* to raise very many good Baptists. The field has been cultivated by many different laborers, but the seed has too often fallen among thorns and on loose, sandy soil, and produced but little fruit."

He was accustomed to go over to Millville on Saturday, preach twice on Sunday, and return on Monday.

Occasionally he would go on Friday, and frequently remained over Monday, to do what pastoral work he could, and to look after the general interests of the church. After laboring here about a year his expressions in reference to the field were more hopeful, yet sufficiently guarded to restrain too sanguine expectations. "Things appear to be brightening in the little church at Millville. Yesterday I had the pleasure of receiving *five* additional members to their number, one by baptism, two by experience, and two by letter. We greatly hope they will prove a real help to the church.

"*My* knowledge of the brethren here, by familiar intercourse with them, has convinced me that there are some both good and bad in this church, and that the way seems now prepared in a measure for the settlement of a missionary pastor with them."

During the following years he supplied the pulpit of the Cedarville and Canton churches for some time, and also preached at Vineland, as we learn from his own record. "Some time after closing my labor with the Millville Church the church at Cedarville sent for me to be their Lord's Day supply. To this I consented and continued in that work until the church secured the services of Rev. E. M. Barker, who settled with them in October, 1863.

"After this the church at Canton, being destitute

wished me to supply them, which I did, until they obtained Rev. W. C. Cornwell as their pastor.

“A new field for mission labors opening in that flourishing section of our county, Vineland, I was soon invited to come over to that Macedonia and help them. I commenced preaching there in April, 1865. We very soon found, by opening a place of worship, that there was an encouraging number of Baptists located there from different states in the Union. In a very remarkable manner these brethren soon became acquainted with each other and learned to love and work together as brethren. In a few weeks they were convinced of the importance of forming themselves into a regular gospel church. This important end was accomplished in about eight weeks from the time I commenced preaching there. In less than three months we had a church constituted and a good congregation gathered. God signally owned the word for good.”

His work at Vineland deserves a fuller notice than this general account from his own pen. Vineland grew up rapidly, like some of our Western towns, at great centres of travel or trade, where the prospective development of a rich surrounding country, or special advantages of location hasten the concentration of capital and give unusual growth. But Vineland grew up in the old state of New Jersey, in a section by no

means inviting to agriculturists, and without any present or prospective special advantages of location as a business centre. For its growth it was mainly dependent upon the indomitable energy and perseverance of one man, who purchased a large tract of land and determined to found a rural city, to be surrounded with fruit gardens and farms of the best culture.

It is a compliment to the energy of the founder of this town, that with the disadvantages against him he succeeded at all. By extended advertising, attention was called to this place, and persons came in from all parts of the country. The town grew to command attention and respect, despite its want of natural advantages and the many prophecies of "sure failure."

The Vineland Baptist Church, in their first letter to the West New Jersey Association, September, 1865, thus refers to their own origin: "In the over-ruling providence of God, the community of Vineland has, within four years, become an enterprising people. A goodly number of Baptists gathered there from different states. Several attempts were made to get these brethren to come together for social worship, but for a time all failed. In April last, several brethren came over from Bridgeton to inquire after our prospects. Having no one to preach for us or any means of calling the Baptists together, after consultation, Brother J. M. Challiss was earnestly solicited to come

over and help us by raising the standard of the cross in our midst.

“He came, and as soon as it was known that we had Baptist preaching, the brethren came together, and, though strangers to each other, they soon learned to love as brethren. After having regular preaching for about six weeks, the propriety of forming a Baptist church became very apparent. Things were put in order to this end; soon these brethren organized a regular Baptist church, and were so recognized by a council held June 15th, 1865. We feel thankful to the Head of the church and indebted to Brother Challiss for our present prospects.”

The next year their letter said: “We have been supplied, most of the time during the year, with preaching, and shall ever feel grateful to our brother, Rev. J. M. Challiss, for his very acceptable labors among us.”

Mr. Challiss was regarded by this people, as father of their organization, and they esteemed him with filial affection. These expressions, and many more like them, heard from this people, show their appreciation of his worth, and his work among them. “We all felt that he was a good man.” “He exerted a good influence over our people, and was universally respected.” “The church owes its origin, instrumentally, to him.” “He was a good and faithful

minister of Christ, and we are greatly indebted to him for our present position." "He was like a father to us. We all loved him, and could not but love him." One good old Christian man said: "I had doubted the propriety of organizing a Baptist church here, and was assisting our Presbyterian friends a little, and feeling quite at home among them. But he labored faithfully with me in regard to my duty to join with my own brethren in organizing a Baptist interest. I was out one morning, and he hit me hard, as he urged the need of every Baptist being firm and decided, and deprecated that easy way which would allow them to give their sympathies and co-operation to others when their own people had such claims upon them. After sermon we were all requested to stay and confer together about the formation of a church. I freely expressed my doubts and fears and said: 'Brethren, I do not think the time has yet come when you'— 'There, there, my dear brother', said this faithful servant of God, 'don't say *you*, say *we*, *we*.' Well then, I said *we*, and it has been *we* ever since, and I honor the man who so honestly chided me."

Mr. Challiss spent some time among the churches, in the fall of 1866, collecting funds to aid in building a Baptist meeting-house in Vineland, and to awaken an interest in behalf of the little church there, and his earnest sympathies were continued in their behalf till

the close of life. In September, 1869, this church reported a membership of two hundred and three, and that "Their house of worship was so far completed that they have occupied it, and were looking forward, with the blessing of God, to a career of greater usefulness."

In the spring of 1867, he was invited to supply the pulpit of the Mount Holly Baptist Church, during the pastor's absence in Europe and Palestine. He was quite surprised that they should desire his services. They had enjoyed, during the previous year, an extensive revival, and many had been added to their number. They had just entered their enlarged house of worship, and had a large congregation, a majority of whom were young people. He said, "It is not strange that the pastor, after so long a series of excessive labors and anxiety, should need the rest of some months, and that the church should desire a permanent supply, but why they should fix upon me, I cannot understand. Why, I have grown old and am so near worn out that I am not fitted for the work." He hesitated for a time. He dreaded the fatigue of travel and absence from his home which would be necessary. He questioned the propriety of leaving his companion alone, so much as his engagement would require him to do. And then he remembered that it had been his rule through life never to allow personal

comforts to interfere with duty, and so he finally wrote. "I have talked with my companion about the matter of becoming your permanent supply during the absence of your pastor, and I am now prepared to assent to your proposition, unless you can find some one to live in your town during the brief period. One thing is very certain, that *transient* supplies will not be for the good of the church and congregation. If it is the wish of the brethren I will tarry a day or two each week to visit the sick or attend to any other pastoral duties."

In referring to this service, he said, "I commenced laboring for them in May, and continued in this pleasant and important service for five months. I had the pleasure of knowing that my preaching was blessed to the upbuilding of Zion and the benefit of souls. I became quite attached to the people and I had reason to believe they felt attached to me."

The evidence of their appreciation of his services is not wanting. In the letter of the church to the Association, September, 1867, after referring to their pastor, still absent, they add, "During the absence of our pastor, we have enjoyed the labors, in word and doctrine, of that venerable servant of God, Rev. J. M. Challiss. He preaches the word with energy and power, and with evident acceptance, as shown by the

large and attentive congregation attending upon his ministry."

The Rev. A. G. Thomas, pastor of the church at that time, thus adds his testimony. "I was glad to hear, after leaving home, that the services of so good a man had been secured. He entered at once into the work with the devotion that had characterized all his previous labors. His ripe experience as a pastor, and his tender and faithful preaching were of much profit to the people. They called his pulpit services 'The good old-fashioned gospel preaching.' The congregations were well sustained, and I found the church, on my return, in a good working condition. I believe that the last pastoral labors of Brother Challiss were among the people of Mount Holly, during these five months of my absence. Had he then known them to be his last, he could not have been more faithful and conscientious in his work. Many thus endeared to him were saddened to hear of his death."

His experience during this season of labor at Mount Holly, was a green spot in the last stage of his life pilgrimage, where his spirit was refreshed and strengthened and his loins re-girded, to pursue more joyfully that last part of the journey, when often, weariness grows into constant fatigue and faintness, and burdened, slowly wasting nature asks for earlier

rest than the good of the pilgrim or the wisdom of God can grant.

At the Association in 1867, held at Jacobstown, amid the scenes of the early pastoral struggles of Mr. Challiss, and where he had witnessed some of the first triumphs of grace in his ministry, his heart was full of tender recollections and joyful trust.

He walked around the "Old Grave Yard" where the dust of most of those with whom he had been associated in this church nearly a half century before, was quietly sleeping. He remembered that forty-five years had passed since he first met with the brethren of this Association, and that nearly every one who greeted him then, had gone to his reward. He thought of himself as an old man, and felt like one left almost alone, yet not alone; Jesus was with him. His words were full of tenderness, pathos, and assurance of faith, as he referred to these things of the past, and gave utterance to his strong convictions that he was nearing his heavenly home; and that he was with his brethren in the Association for the last time. And so it proved.

A few weeks after this, he visited for the last time, his friends at Lower Dublin, spending several days with them; meeting them once more in their ancient house of worship on the Lord's Day, and preaching to them with the same earnestness and fervor that had

characterized his efforts when he became their pastor nearly thirty years before.

In the last week of October, he attended the meeting of the New Jersey Baptist State Convention, held at Camden. Thirty-seven years had passed since he assisted in organizing this convention, and all but five of the constituent members were now dead. He felt admonished by that fact, to "be also ready." He had always manifested great interest in the work of the convention, and maintained intimate relations with its active workers. He very much enjoyed this session and the intercourse it afforded him with his brethren in the ministry. During the eight years that he was out of the pastorate, he had continued to attend the public gatherings of his brethren, just as though he were still a pastor, and to manifest the same interest in all their work. Thus he kept his heart in warm sympathy with his brethren and all their efforts for the prosperity of the churches and the extension of the Redeemer's kingdom.

After this meeting he went to Upper Freehold, to assist the pastor there in special meetings. To this last visit with the people of his first pastoral charge, reference has already been made.

He returned home early in December, feeling that he must decline all requests to leave home during the rest of the winter. But on reaching home he found a

letter from Rev. J. Thorn, pastor of the Vincentown Church, requesting his assistance in some extra meetings to be held there. To this he replied that he was glad his Vincentown friends had not forgotten him, and that he would be glad to help the pastor, but pleaded the infirmities of age, and that Mrs. Challiss would be alone, if he should go, and upon the whole he must decide that duty required him to remain at home. He went to prayer meeting that evening, and on returning home he seemed restless and disturbed in mind. He said he was afraid he had consulted his own comfort too much in declining to go to Vincentown. Two days after writing the first letter, another was written, in which he declared that he had no peace of mind after writing the former letter. He knew if he had not been needed, they would not have sent for him, and that he would be as well cared for there as at home, and he now felt it was the Lord's will that he should go. His wife had cheerfully urged him to go, and the path of duty was now clear.

The pastor of that church, thus refers to that visit. "He came and spent two Sundays and the intervening week with us. His soul, as in his early days, seemed to be absorbed in the work. I heard him preach when I was a boy, and I did not see much difference in his preaching. Of course there was some. He was not quite so vigorous, and his eye was somewhat

faded, but when he was fully aroused, there was more fire and energy than is usually found in many of our young preachers of the present day. His whole bearing seemed to indicate that he felt he must give an account of souls to God. I shall never forget the kind words of sympathy he gave to me. After the baptism I wrote him the particulars."

In his reply to this letter, under date of February 7th, 1868, he said: "Be assured that my heart rejoiced to hear such good news from the church of dear old Vincentown. I have thought much and prayed much about those friends who said to the church, 'Pray for me.' I rejoiced to learn that they have now come out on the Lord's side, and others with them. May the Lord bless them, and 'Keep them by his power, through faith unto eternal salvation.' I thank God that my feeble labors 'Were not in vain in the Lord.' May the Lord bless you all."

Mr. Challiss remained at home after this visit to Vincentown, and it was evident that his health was gradually and surely failing.

We have now reached a time in our narrative where the shadows are rapidly lengthening, and when clearer indications that the night is hastening on demand our reluctant consent.

We pause here in the narration of events as they occurred in the order of time, that we may gather up

some general estimates of character as seen in the domestic and public relations which Mr. Challiss sustained during the current years of his life. And we pause to do this here, that our estimate may be made while he is still supposed to be battling in the conflicts of life, and before the mantle of the grave, with which charity so beautifully covers the defects and exhibits the virtues of men, is thrown over him, and in any wise obscures a real life view.

CHAPTER XIII.

IN DOMESTIC LIFE.

THE boy foreshadowed the man. As in youth, Mr. Challiss loved his home and the society of his mother and brother and sister, and was noted for that docility and forbearance which characterize those of strong social and domestic tendencies, and make them genial and lovable in the home circle; so in manhood, there was no place so dear to him as his own home, and no companionship so desired as that of his own family.

But it is difficult for one, standing without the sacred precincts of the family circle, to estimate fairly and fully the character of those within. It is only to those within the home-circle, fellow-members of the same household, that the full opportunity is given to estimate character in domestic life. Such relations, with years of experience in the many phases of life,—its cares and toils, its hopes and disappointments, its joys and sorrows,—are necessary to fathom fully the deep well-springs of domestic affection.

To the transient observer, these fountains are almost

undiscovered ; and often they are purposely concealed from the gaze of the outside world, but they are all uncovered to the dear ones of the household, and send forth their full, gushing streams to make green and fruitful and joyous the way through which the loved ones must journey. Within the home circle, we find the love which is purest, the sacrifice which costs the most, and devotion to others which has endured the severest tests, yet these virtues may be so hidden from the world, that, while their effects are clearly seen in the peace and happiness of the household, their strength is not appreciated, and their existence hardly recognized. It is true, that prominent character will have its out-croppings, and that "From the abundance of the heart the mouth speaketh." These out-goings discover to the inquirer the quality, and by inference, something of the depth and fullness of the fountains whose streams cannot be hid.

We are not without these outer manifestations in reference to the domestic life of Mr. Challiss. Indeed they are so marked that they indicate a heart overflowing with love to kindred and friends. Guided by these manifestations, and aided by the experience of those who were within the family circle, and were lifelong recipients of his care and love, and also by his own language as found in many scores of letters addressed to the members of the family, and intended for

their eyes alone, we find sufficient evidence to show that he had a pure and deep affection for those sustaining the relation to him of wife, and child, and children's children. This love was evinced by his constant and earnest efforts for their highest good, his preference for their society, and his cheerful sacrifices for their welfare and comfort.

He had strong local attachments, and a natural shrinking from strange places and intercourse with strangers. He loved the society of his fellow Christians, and especially his brethren in the ministry; yet preferred the limited circle of chosen and congenial friends. With strong habitual trust in his family and tried friends, and depending greatly on them for his enjoyment, he ever seemed to feel the force of Spencer's lines,—

"If the stock of our bliss is in stranger hands vested,
The fund, ill secured, oft in bankruptcy ends;
But the heart issues bonds which are never protested,
When drawn on the firm of—wife, children, and friends."

He loved his home and the quiet and grateful enjoyment it afforded him with those he loved most, and rested securely and joyfully within the bosom of his family. He gave them a welcome and warm place in his heart, and he did not doubt for a moment that in their hearts he had the same warm welcome. But he never allowed his preference for home to keep him away from official duties. In the performance of

these duties he promptly forsook, for the time, home pleasures, and separated himself from his family, and mingled with strangers in strange places.

Mr. Challiss ever felt that God had given him, for a wife, one of the very best of women ; careful and efficient in her management of her household, full of sympathy with him in his work as a minister of Christ, and always co-operating to the extent of her opportunity. He was accustomed to speak of her in terms of the highest commendation ; declaring his indebtedness to her for his comforts and usefulness, and he ever gave her the full tribute of a loving heart. Such were his feelings of attachment and dependence in his domestic relations, that his consent to be separated from his companion, even for a short time, was no slight evidence of his willingness to make sacrifices to the call of duty ; especially was this so in the later years of his life.

Early in March, 1867, Mr. Richard Probasco, his son-in-law, started with his family for their new home in Maryland. Though the distance was not so great, yet the inconvenience of access and the slow progress of a farmer's moving, made the journey somewhat tedious and difficult. Mrs. Challiss accompanied the family, with the intention of remaining with them a few weeks to see them comfortably fixed in their new home. Mr. Challiss remained at home. He was not

very well, and keenly felt the leaving of his children for a home where he could see them but seldom. On the second day after they left a severe storm began and continued for some days. This greatly increased Mr. Challiss' anxiety about the family and also his feelings of personal discomfort. He had always greatly enjoyed the companionship of his wife, and was accustomed to look to her with child-like dependence for many comforts and cares. As he advanced in life this feeling of dependence and desire for her constant companionship increased so much that the remark was frequently made, "how could Mr. Challiss live without his wife." But his feelings of loneliness, his love and anxiety for the absent ones, and the trials of this separation can be best told by quoting from letters written to Mrs. Challiss during her absence in Maryland. "March 14th,—To-day my agonizing mind has been somewhat relieved by your letter coming to hand, on this the third day of the second week of your absence. My dear wife, if I should try, I could not describe my agony of mind for one week past. It seems now like a month since you left. The weather being so exceedingly stormy, more so than any week through the whole winter, has made me feel much worse. I could not eat, or sleep at night. The most I could do was to talk about you; and my prayers night and day were ascending to God for you and the

family so much exposed. My soul has been in great trouble, more so than on any occasion since our marriage. I thought of good old Jacob's language: 'Joseph is not, Simeon is not, and now you have taken *my Lydia* away.' It *did seem* as though all this was against me. But I hope for better things yet. I hope and pray all will work together for good: but oh, it is a bitter pill! For no other person living would I consent to suffer what I have, but for dear Emma. 'The bud may have a bitter taste, but sweet will be the flower.' Oh, that this may be true in this sad experience! I beg of you all, do let dear Ma return and *come home as soon as possible*. You may think this childish; but you may think so if you choose. I know what I have passed through better than any one else.

"My heart's desire and prayer to God for you all, is that you may have your health and be kept in safety. Dear Ma, be careful, be very careful, how you work and expose yourself. Remember you are not as young as you were forty years ago. You must not fail to write every few days."

He wrote again on March 21st. This letter manifested the same anxiety for Mrs. Challiss,—her continued health, urging great care of herself, and expressing the same love.

There was evidently a conflict between his desire

for Mrs. Challiss' early return and his desire that Mrs. Probasco should have the assistance and pleasure of her mother's longer stay with her. In this letter, he said :

"I do not want to say anything like reflecting on what has been done, but I think, if children will go to the four quarters of the globe, it is not the parent's duty to follow them in their old age. I have now no child near me, and my best earthly friend is gone. Oh, that she may return in safety ! I thought of coming for you, April 2d, but if that is too soon for you, and if Emma needs you a little longer, you must write me."

In another letter, dated March 28th, he said :
"I am a pilgrim and a sojourner here, without my best earthly friend. But I was somewhat comforted this morning by receiving two letters from you. To know that you were well cheered me up in my loneliness. You are first in my thoughts in the morning and last at night. I fear sometimes that I love you too much. I cannot do without you much longer. My constant prayer is for your safety and speedy return. The neighbors laugh at me ; but they may laugh in welcome ; never can I consent to any such absence so long again."

Surely no maiden heart, even in the first flush of early love, could ask for stronger or more ardent ex-

pressions of devotion than this husband gave to his companion in the forty-fifth year of their married life.

As a father, Mr. Challiss felt great solicitude for all his children. His love for them was strong and unabating. He regarded them as gracious gifts from God, and rejoiced that he was permitted to see them grow up to maturity and comfortably settle in life. The only child they ever lost was a little boy, who died at Lower Dublin, in April, 1838. The day after the death of this little one, Mr. Challiss wrote his cousin, "Little James died on Friday morning, and we bury him to-morrow morning before service. The removal of this dear little boy is sensibly felt by us, but we also feel to say, 'The Lord gave and the Lord hath taken away; blessed be the name of the Lord.' Little James has only gone awhile before us to that better land."

Mr. Challiss was a friend of education, and thought it the duty of all parents to do the best they could for their children in this direction. He greatly desired that his own children should have the best advantages of education that he could command, and freely sacrificed his personal comforts to secure for them these advantages. A son, who had chosen the profession of medicine as his calling in life, in referring to the cost of his education, says, "These aggregate expenditures could only be met by the most rigid economy on the

part of my kind parents. My heart wells up in gratitude to my father, when I think of the years of struggle and privation through which he passed, in order that I might be fitted out for the campaign of life. After I was duly located in the practice of my profession, he seemed to take much comfort and pride in my application and success. In the manhood of his children, as in their childhood, he ever exercised the parental care and affection which was a part of his very nature. When we emigrated to Kansas he gave us 'God speed,' and his prayers followed us."

In the spring of 1843, he wrote to a dear old friend at Upper Freehold, "As regards ourselves, we are highly blessed as a family. Our home is very pleasant, and we like the situation much. Our son, William, is at college at Hamilton, progressing well in his studies. Joseph is at home engaged on our little farm, and the other children are at school." Ten years after this, he wrote to this same friend, "We are now left entirely childless, except that occasionally, Emma comes home from boarding-school. Joseph is at Marlton, William at Moorestown, and Luther and George in the far West, more than 1200 miles from home. The Lord has prospered the way of my sons, in that far-distant country among strangers, in a very remarkable manner."

He rejoiced in the prosperity of his children, and

frequently spoke to his personal friends of their successes in business, and this may have led to inferences, doing injustice to the heart of this Christian father. Sometimes the great interest which Christian parents take in reference to their children's temporal prosperity, and the frequency with which they refer to these things, leave the impression that they unduly magnify their temporal good, and correspondingly undervalue or are indifferent to their spiritual good. This is doubtless sometimes true, but often these impressions are false. However much Mr. Challiss rejoiced in the temporal prosperity of his children, his greatest desire was for their spiritual good; and his greatest joy, to have them united to Christ and joined to the people of God.

He was a good correspondent with his children; and whoever would read the many letters of this father to his absent sons, will find that he was not wanting in his fidelity to their religious interests. No child of his can ever plead a father's neglect or indifference for any want of religious life in his own heart.

In almost every letter of the hundreds he wrote to his children, he called their attention in some way to the subject of personal religion, and often urged it upon them with great earnestness and love. It would seem as though he desired, if any of these letters

should be his last to them, that in his last letter he should be found faithful to their souls.

A few brief quotations from his letters are here given as an illustration of his anxiety and fidelity on this subject. In a letter to his sons in the West, Luther and George, written December, 1855, he said: "If I could but hope you were both Christians, I would not have half the trouble of soul I now have on your behalf. I have great heaviness and continued sorrow in my heart for my kinsmen, according to the flesh. My dear sons, seek an interest in Jesus, and that will add a thousand fold to your present virtues."

A few weeks after this, he wrote to Luther, "This is January 4th, 1856, and I am fifty-seven years old! How rapidly the time passes away! Our life is even as a vapor, that appeareth for a little time and then vanisheth away! The solemn reflection remains, that time to us will soon issue in eternity. The great question then is, are we prepared for that event."

Again he wrote to Luther: "Your own best interest lies immediately associated with true religion. To enjoy religion personally is to secure the pearl of great price. While you are prospering in the good things of this life, remember you have *another life to live*, either in perfect happiness in heaven, or in a state of banishment from God and the glory of his power. My dear son, take this matter into serious considera-

tion. Oh! seek the Lord while he may be found. The natural ties which bind our hearts so tenderly to you, and your surpassing kindness to us, make us feel a double interest in your spiritual welfare. Oh, prepare to meet us in heaven, though we should never meet again on earth!"

To this same son, he wrote again, in April, 1856, "Next Sunday is the time for the baptism at Moorestown, when Mary will put on Christ by baptism. I rejoice at the happy change in William's family. Oh, may it please the Lord to bring all the dear children of our love to acknowledge the truth!"

A few months after his eldest son settled in Atchison, he said, in a letter to him, "We were, indeed, very much pleased with your letter,—so glad to find you were contented and doing so well in business. It did our hearts good, my son, to hear you speak so kindly of your minister. Do not fail to go to meeting every Lord's Day and you will soon find pleasure in going. Do all in your power to encourage Mr. Alderson in his 'work of faith and labor of love.'

"We have lately lost our dear brother, S. C. Fithian of Greenwich—a mournful loss to us all. But he was a *converted* man and prepared to die. This, my son, is, after all, the 'Pearl of great price.' Oh, seek it as for your life!" About this same time, he wrote again to Luther, "I hope the Baptist church

edifice is so far finished by this time that they can have worship in it. Do not fail to go there and worship with them. While you are so kind as to provide for our temporal wants, I feel a deep solicitude for your spiritual welfare. Unless I can persuade you to attend regularly the ministry of the word, I have great fears that you will not be converted, and unless you are converted, you cannot be saved. Let me tell you, with parental affection, that the salvation of your soul is the one thing needful."

On another occasion, writing to this same son, after referring to an important case then pending in court, and expressing his desire that it might be decided in his son's favor, he added, "If a trial in an earthly court is of so much consequence, how much greater the loss, if we should have the trial in the court of heaven to fail us! Oh, dear son, have the Lord Jesus Christ as *your advocate* before the throne of God!"

December 20, 1867, he wrote to Luther from Vincentown, "I am here by the earnest solicitation of the church to help them in a meeting. It is now quite a trial for me to be from home so much in the winter, and I think this is the last I shall go this season. I thank you a thousand times for your unequalled kindness to me. May God bless you, my dear son, and give you an interest in his dear Son!"

Nearly two months later he wrote to Luther again,

"The winter has been very severe, but we have been highly favored with health and many providential mercies. I never can be sufficiently thankful to you for this lovely little home. We are very comfortable in every respect. I am now in my seventieth year, and Ma in her sixty-eighth. Many are dying around us, and some very suddenly. We have a good hope of meeting in heaven when our work is done on earth."

This was only about two months before his death. March 13th he wrote to this same son, "I know not how to express my gratitude to you for so rich presents. The Lord bless you for your kindness to your aged parents. Oh, that I knew how to help one who has done so much for me! My earnest prayer is, God bless and save your precious soul."

His letters abounded in like expression of anxiety for the spiritual good of his children. He also sought to interest others in their behalf, and was especially grateful for any such services. The Rev. E. D. Fendall says, "He was greatly interested in the spiritual welfare of his children, and the reception of his son, Dr. Wm. L. Challiss and his wife into the church, gave him great joy; and towards me, as an instrument in the hands of God in their conversion, he felt a warm attachment."

In a letter to an old friend, written February 14,

1853, he said, "I have baptized five lately, and among them, I have the pleasure to say, was my dear daughter, Emma. Oh, this was a source of unspeakable joy to us! I have now three of my children active members of the church of Christ. This is a source of pleasure to my soul. I have no greater joy than to see my children walk in the truth."

Rev. L. A. Alderson, says, "He felt a very deep interest in the spiritual welfare of his children who resided in this new city, where there were so few religious privileges. In many of his letters to us he made special reference to them, showing conclusively that they were subjects of his daily supplications. When he heard that we had organized a little church here, and that one of his sons and his wife had become members of it, he expressed gratitude to God. Subsequently, on learning that his youngest son and his wife had professed faith in the Saviour and were baptized into the fellowship of the church, his cup of joy seemed to overflow."

The interest he felt in his children and his joy over their conversion extended to his children's children, as is seen in his letters to them, and his interest in their education and general development, and his anxiety for their early conversion.

In fixing upon Bridgeton as their place of residence after retiring from the pastorate, he was no doubt im-

pelled by his affection for a child. Perhaps he would have preferred this to any other place, but Emma was married and living between Roadstown and Bridgeton, about three miles from the latter place. He did not think it best to remain at Roadstown even if it had been a desirable place for their home in old age, and in speaking of their removal he said: "Through the great kindness of Luther I have purchased a home in Bridgeton. We could not leave here for any other place. As to having our home anywhere else than Bridgeton while our only child left in New Jersey is living, we cannot think of it. It is a great trial to be separated from our other children, now all in Kansas. So now nothing but death can separate us from this dear child of our old age."

When, therefore, his son-in-law, Mr. Probasco, purchased a large farm on the Eastern Shore of Maryland and concluded to move there, Mr. Challiss experienced one of the severest trials of his life, and coming at a time when he was least prepared to endure it. Mrs. Probasco was the last born child and only daughter. They had so fixed their residence that the rest of their days might be spent near her. The settlement of the other children, so far away, made the presence of this daughter near their home, more desired, and the privilege of seeing her and her family often was highly prized, and was not surrendered without a great strug-

gle. But it seemed best that this change of residence should be made, and as usual Mr. Challiss consented to the sacrifice of his own pleasure in the society of his children, for their good; so he wished them "God speed," and followed them to their new home with his counsels and prayers. But he said, "My poor old heart almost rebelled when I saw them leave, and knew that my last child was gone away. I felt that I had consented to a terrible loss for what they hoped would be gain to them. Still I trust that it is all right and that it will redound to the glory of God."

"Very few fathers-in-law," says Mr. Probasco, "have manifested more deep and tender interest in the welfare of a son-in-law, than Father Challiss did in mine. His solicitude for myself and family took the widest scope—from the highest interests of the immortal soul to the most trivial of temporal wants—at one time manifesting itself in earnest fatherly counsels, and at another by deeds of kindness and gifts of articles, often extending to items of the smallest family convenience and personal comforts, showing a consideration which often surprised me.

"His anxiety for the spiritual interests of my family, ever earnest, seemed to be greatly deepened by my removal to Maryland, where our religious advantages were very much lessened. He presented me with two volumes of short practical sermons, with a

request that I would collect all my family together on Sunday morning and read to them a sermon. He also gave me 'The Cottage Bible,' a short commentary in two volumes, to give me light and guidance in leading my family in the study of the Scriptures. He was in the constant habit of sending papers and extracts to the family, especially to our little girls, to encourage them to a life of piety. His letters were replete with appeals to be careful for the spiritual training of our children, and sometimes expressions of fear lest this should be neglected.

"He visited us in our Maryland home but once. Though laboring under a severe cold and hoarseness, he insisted that I should have an appointment, so that he could preach the gospel 'down on the Eastern Shore of Maryland.' He filled this appointment with great effort, but with much acceptance. When visiting us he took the lead in our family devotions and his earnest and faithful appeal at the throne of grace, for the conversion and divine guidance of his children and grand-children always forcibly impressed my mind."

The uniform testimony of the members of Mr. Challiss's family so exhibits his heart-felt anxiety for their temporal and spiritual welfare, his self-denying devotion to their interests, and the dignity and joy imparted by his presence to the family circle, as to give

beauty and force to his character as a Christian husband and father in all the relations of domestic life.

Mr. Challiss left four sons and one daughter. The oldest son, Joseph S. Challiss, after residing in Kansas nearly two years, returned to his former home, Marlton, Burlington County, New Jersey, where he was residing with his family, wife and four children, at the time of his father's death. The second son, Dr. W. L. Challiss and family, wife and six children, were still residing at Atchison, Kansas. The third son, Mr. Luther C. Challiss, still unmarried, left Kansas in 1862, and for years had been a resident of New York city. The youngest son, Mr. George T. Challiss, with his family, wife and four children, still resided at Atchison. The only daughter, Mrs. Emma T. Probasco, resided near Easton, Talbot County, Maryland. She had two daughters.

Mr. Challiss often expressed his gratitude that he lived to see all his children grown up and settled in life, and he was thankful that they were all in circumstances of so much favor. Two sons and the daughter with their companions were members of Baptist churches. In this he greatly rejoiced. But he earnestly desired and prayed that all his children might be faithful Christians, and that as a family they might stand unbroken around the throne of God.

CHAPTER XIV.

IN PUBLIC LIFE.

IT has been necessary to refer so often to the standing, of Rev. J. M. Challiss among his brethren and before the public, while narrating the current events of his life, that there would seem but little need of a chapter under this heading. Yet perhaps it is due to his memory, and to those who shall read this memoir, to gather under a few leading heads some facts and impressions which will aid in our estimate of his character in his relations to public life.

His preparation for the work of the ministry has been fully referred to in a previous chapter. Compared with the opportunities afforded candidates for the ministry in the present day, his were very limited, and he entered upon his public life with comparatively limited mental discipline.

As a student, in preparing for the current demands of the ministry, but little need be said. His first pastorate called for so much outside work, and kept him so constantly upon the road, that he could spend

but little time in his study. It was not a field where the pastor's work could be done efficiently by a scholarly occupant. The work or the study must be neglected. The great amount of pastoral labor required on this field, the readiness with which Mr. Challiss attempted to do it, and the time consumed in doing it greatly interfered with regular hours of study, and made it impossible to secure sufficient time for preparation for his pulpit efforts.

The habits thus acquired, at the commencement of his ministry, affected his whole life as a student, and he was even disposed to give the preference to pastoral work, perhaps sometimes to the neglect of the study's just claims. But we are not to infer from this that he disparaged his study or willingly consented to come before his people without sufficient preparation. He usually was an early riser, and as far as he thought consistent with other duties, spent the morning in his study. But he was not rigid in observing the time, how long or how often he should be there. Having a quick perception and good memory, and always aiming at what was practical, the time he did spend in preparation told to the best advantage. He read but little for entertainment, and less for amusement. He did not trouble himself about new theories, and gave but little time to speculative writings or learned disquisitions on nice points in theology. He felt, that

life was too short and his work too important for this. He accepted the great doctrines and ordinances of Christianity as established, and sought to gather such arguments and illustrations as would enable him to present them practically for the acceptance of others.

Among his favorite authors were Gill, Fuller, Dwight, Newton, Burkitt, Burder, and writers of like character. But the Bible was ever his great text book ; his constant companion, and ultimate standard of appeal. These authors were read only as aiding him to understand and enforce the truth as taught by God in his own word.

As a preacher, Mr. Challiss was variously estimated, according to the stand-point from which the estimate was made. The same sermon has its different values as it is estimated from a literary, professional, or practical stand-point. So the same preacher, in his current efforts, has his value affixed from these different points of view ; and it sometimes happens that those valued highest from one point are valued lowest from another. Where there is harmony in estimating the value of men it is generally found in mediocrity, as few preachers can excel in all the qualities which are subject to criticism. If Mr. Challiss is judged from the practical stand-point, then, from the results which followed his labors, he was no

ordinary preacher. Like his Master, "The common people heard him gladly." And we cannot resist the conclusion, that in the judgment of the Master, the man whose sermons produce the greatest results in advancing the cause of Christ, is the greatest preacher. Canons of criticism and laws of sermonizing will hardly be allowed to interfere with that judgment.

There was something about his preaching which fixed the truths he uttered upon the hearts of his hearers. Many remember sermons preached by him twenty and over forty years ago. They recall them as though they were heard but yesterday. There was something in his manner and spirit that impressed his hearers with the fact that he was honestly in earnest, and that commended the words uttered by him to their own conscience. They could not resist the conviction that he felt his own responsibility and made clear theirs.

His style of preaching was generally textual, and in a good degree expository. The divisions of his subject were simple and natural, and his sermons were more hortatory than argumentative. He had a good command of language, and usually spoke with much fluency, and presented the great truths of the Bible with positiveness and clearness. His manner in the pulpit was earnest, without ranting; vivacious, but grave; and awakened admiration and reverence for the

truths he presented. His sermons were easily understood and retained in memory, and well adapted to awaken a sense of personal obligation to the claims of the gospel. The people generally listened to him with interest and pleasure, and were more impressed with the truths presented than concerned with criticisms on the preacher presenting them. But few who heard him could resist the conviction, that he fully and implicitly accepted the gospel he preached, and earnestly desired that others should accept it; and that he had a deep sense of his own responsibility as a servant of Christ, to persuade men to be reconciled to God. In this work he was "instant in season and out of season."

Mr. Challiss was happy in the selection of his text, and in the harmony of his subjects with special occasions. In this he showed much tact. His hearers were often constrained to say—"How practical," "How appropriate," "How apposite." He sometimes startled them by the telling character of his text. During one of his pastorates, he discovered a disposition on the part of some of the members who were not over active, to complain of the zeal of some earnest-hearted, working Christian women. It was freely intimated that they were exceeding their duty and that their zeal needed restraint. The whole current of feeling was changed by a sermon from the pastor from the

words, "Help those women which labored with me in the gospel."

It was characteristic of Mr. Challiss that he gave himself to the work he had on hand, and ever sought to adapt himself to the position assigned in the present. Though loving former friends and former homes, and ever giving them a warm place in his heart, he never allowed these past relations to interfere with present duties. He did not spend his strength in mourning for former days, and instituting comparisons to prove that virtue was a thing of the past. He did not consume time in sighing for the flesh-pots of Egypt or building air castles for the indefinite future. He lived, not in the past, nor in the future, but for the present. He was eminently practical, and evinced unusual facility, not only in meeting the current duties of life, but also those specialities which often greatly disturb the current flow. He accepted the situation as it was, and sought a full apprehension of all the interests and responsibilities of the present, and engaged in the work he had to do with all his might and soul. This characteristic was manifest throughout his public life, in all his work as a preacher, and was clearly evident even in his public prayers.

His earnest fidelity in his private religious duties was seen in his outer life. Says his companion, "He was a man of strong faith in prayer. He always

looked to God for his help and blessing in the labors of his hand. At all times, prayer seemed a privilege, and the throne of God a resting-place for his soul."

"When I heard him pray," said a discerning Christian man, "I thought of Andrew Fuller's distinction between praying and making a prayer. Brother Challiss always prayed."

Many have marked, not only the fervor, but also the appropriateness of his prayers at all times and places; whether in the public assembly, at social meetings, in the family, or at the bed-side of the sick and dying. He always seemed to have audience with God.

In his sermons, addresses, and prayers he freely used Bible language, and was very full and happy in his quotations of Scripture and use of Scripture illustrations. This was true also of his correspondence and even his conversation.

Mr. Challiss was faithful in his personal efforts for the good of souls. This fact has often been seen in the current narrative of his life. And this was an important feature of his labors, contributing no little to the success of his ministry both as a preacher and pastor. He embraced every opportunity for this kind of work, and seemed to feel that he held the vantage ground when he could say personally and alone to those for whom he labored, "Thou art the man." Doubtless some thus addressed felt sometimes that

they were unduly pressed, and would have been glad to divide the responsibility of hearing his appeals with a whole congregation, and thus escape the personal issue; but there were few whose judgment did not commend the fidelity of the man who thus brought the gospel to their own door and urged them personally to accept the great salvation, and there were some in all his fields of labor who were brought, in this way, to consecrate themselves to Christ. He did not confine this work to his own field, but by word and by letter, at home and away, he had earnest personal appeals for each, as opportunity afforded."

In a letter to a young friend he said, "I hope you will not any longer neglect your duty. 'If ye know these things happy are ye if ye do them.' Remember you cannot take neutral ground, between the church and the world. The Saviour has said, 'He that is not for me is against me.' 'Ye cannot serve two masters.' Dare not any longer avoid the cross. 'If any man will be my disciple let him take up his cross.' Prompt and earnest obedience is your duty."

The following reminiscence given by a daughter of the lady referred to, further illustrates his fidelity in personal efforts. "It was somewhere about 1834, Mr. Challiss was laboring with Rev. Clarence W. Mulford in extra meetings. They had arranged to meet at a certain school-house where meetings were occa-

sionally held. Mr. Challiss arrived first, hitched his horse, and went to the house of a Mr. C., who lived near. He knocked and unceremoniously walked in, saying he was cold and waiting for Mr. Mulford to fill an appointment that evening. He saw that Mrs. C. did not recognize him, and he told her he was Mr. Challiss and asked if she did not attend the meetings held at the school-house. No, she did not, on account of her small children. Was she a Christian? No. He urged the importance of her personal and immediate attention to the subject of religion. At first she seemed indifferent. He however put some very pointed questions, and soon her feelings were greatly changed. He saw her emotions and knelt in prayer, and it was the fervent and effectual prayer that prevails with God. Mrs. C. felt that she had never heard such a prayer, and she was constrained to ask 'What must I do to be saved.' From that time she was an earnest seeker of the way of life. But without privileges of attending worship and with none to guide her, she did not comprehend the plan of salvation through Christ,—how a sinner could be justified by faith in Christ. While she was still in the dark, Mr. Challiss commenced a series of meetings in the same school-house. She was permitted to attend. It was a meeting never to be forgotten by many on account of the manifest presence of the Lord. Strong

men became as little children, and in tears bowed low before God. The people lingered after the services closed and refused to leave the place. This was a memorable time to Mrs. C. 'Old things passed away, and all things became new.' She rejoiced in Christ and soon after united with the church, and for more than thirty years lived a consistent Christian, and then died in the triumphs of faith, and in hope of a glorious immortality. She ever cherished profound respect and gratitude for the servant of God who had so faithfully admonished her; the incidents of that first interview were always fragrant in her memory; and she often repeated the story to her children with expressions of gratitude."

As a pastor, Mr. Challiss was pre-eminently adapted to his work. Anxious to maintain the purity of the church and the Christian character and fidelity of her membership; closely observant of the peculiar disposition and circumstances of his people, adapting himself with great facility to all the phases of the pastoral work, and with a heart full of sympathy, he readily gained the confidence of the people and exercised great controlling influence over them without their consciousness of the fact. He was careful in the reception of members into the church, yet very considerate and wisely discriminating.

"He was present," said a neighboring pastor,

“when a number of candidates came before the church I served, to relate their experience. Among them were some quite young. I questioned them closely to know the evidence of their conversion and views of Christian doctrine. After we returned to my house Brother Challiss said to me, ‘Well, my dear brother, I really thought you were putting bars up so high that not one of the lambs would be able to get over. But they were well trained, and I was delighted with their answers.’”

We are not to infer that Mr. Challiss was indifferent to clear evidence of conversion in the case of any desiring membership in the church of which he was pastor. He expected all to give a reason for the hope that was in them with meekness and fear; but in estimating this evidence he had great sympathy and discrimination in favor of youth and those who had enjoyed but limited religious instruction. He did not look, as too many seem to do, for that knowledge or gravity of deportment, in a child or youth, that belongs to an old man; but expected that a child would be a child, though a “child of grace.” He believed that all who gave Scriptural evidence of conversion, no matter how crudely that evidence was presented, or how ignorant they were of systems of theology or the general doctrines of the Bible, were proper subjects for baptism, and that they should be received into the

church, where they could have Christian care and companionship while learning "the way of God more perfectly;" and where, all their life, they should continue "To grow in grace and in the knowledge of our Lord and Saviour Jesus Christ."

He deemed the influence of church relations and Christian association vastly important to every converted soul. He was accustomed to say: "The church is the young Christian's home. His hold upon the world has been broken by converting grace. He once loved the world with its divers lusts. His hope and portion were on things below. But now this world is not his rest. He is a pilgrim. He finds a home, a sweet home, in the church, and rejoices as he sings—

‘Here my best friends, my kindred dwell,
Here God my Saviour reigns.’

"The church is Christ's spiritual family—composed of spiritual materials—of persons feeling a deep interest and strong affection for new-born babes in Christ, nursing mothers and fathers to care for them. Here is found the sincere milk of the word of God, and meat to eat that the world knows not of. God requires us to identify ourselves with his people. We should do it for the sake of the companionship of those who through faith and patience inherit the promises, and hold up the cross of Christ before the world. We

should do it for our own interest and pleasure and profit. But above all we should do it in order to glorify God."

In receiving members he carefully instructed them in reference to their duties as church members, and charged them with great earnestness and fidelity to "Walk worthy of the vocation wherewith they were called." He would exhort them, "To cherish sentiments of affectionate regard for each other as children of the same Father; to be intimate with the Holy Scriptures and always maintain closet-prayer; to be faithful in attendance upon the Lord's Day services and social gatherings for worship; to cultivate a spirit of benevolence, that others might receive the blessings of the gospel which had so enriched them; and also to esteem their pastor with affection for his works' sake, and ever to regard him as one of their very best friends."

He ever labored to instruct his people in the doctrines and duties of religion, and to develop the Christian graces in their hearts. He cherished for his people the anxiety and love of a father, and often said, "I have no greater joy than to hear that my children walk in the truth.' All false doctrine produces false practice. See how soon those who reject Christ in his divine nature and atoning sacrifice fall into mere cold formal or mystical religion, but little removed from in-

fidelity itself, though under the mask of Christianity. How zealously some 'Pay tithe of mint, and anise, and cummin, but omit the weightier matters of the law. Blind guides! Who strain out a gnat and swallow a camel.' And often while defaming the simple doctrines of grace as pernicious, their own lives prove them 'earthly, sensual, and devilish.' 'Beloved, believe not every spirit, but try the spirits whether they are of God.'"

He always endeavored to recognize and appreciate the efforts of his people to maintain Christian life; and their labors to advance the cause of Christ. He ever sought to give them full credit for the grace they had attained and the good they were trying to do, hoping thus to stimulate them to higher attainments and more earnest labors. He encouraged them to take hopeful views of religious life and progress generally. He said, "Though iniquity fearfully abounds and the number of consistent followers of Jesus is comparatively small, and many leave their first love, yet we should not allow a spirit of despondency to gain possession of our hearts, and induce distrust in God's promise to keep his people and bring the world into subjection to himself.

"The numerous instances of false profession should not darken our faith or relax our efforts. These have been found in every period of the church—even in the

day of our Lord and his apostles. Were all the apostles false because one was a devil? Shall we say there is no genuine gold because there are some counterfeit coins? A *falling* star strikes every eye, while few observe the many fixed and regular orbs that continue their course. God has a great multitude of dear children, timid, and shrinking from public notice, yet faithful and earnest-hearted, who will shine as the stars in the firmament of glory."

Mr. Challiss also maintained that believers should find fulness of peace and joy in Christ, even amid the conflicts and sorrows of life. He said, "The Saviour is so lovely in his person, so full in all his office work, so remunerative for all the services he requires, so kind in his providences, and so abundant in his promises and grace, that his disciples may well rejoice in him, even in the darkest days of affliction. A life of piety in the service of Christ, embracing pure and undefiled religion, affords to the humblest Christian the most permanent and perfect satisfaction. He knows that he is dear to Jesus, and Jesus is altogether lovely to him. 'Unto you who believe he is precious.' 'What think ye of Christ?' This is the touch-stone by which to try our present state and our future hopes. We cannot be right in the rest, unless we think rightly of him. We need not despair for any good if Christ thinks well of us. Then let us ever go to Jesus! Let

us ever live near to Jesus. He is a friend that sticketh closer than a brother, and is willing and able to do exceeding abundantly above all that we can ask or think."

Mr. Challiss was always anxious to maintain a healthful discipline in the church, holding the members faithful to their covenanted engagements; not with a severe or suspicious judgment, but with all charity and forbearance. He said, "We are brought into the church for the purpose of being each other's keepers or helpers. We are to watch over our brethren, and admonish and reprove them as circumstances may require. I do not mean that church members are to pry into each other's secrets, or to be busybodies in other men's matters; nor are they to assume authority over each other and act the part of tyrannical inquisitors. But still we are, 'to exhort one another daily, lest any be hardened through the deceitfulness of sin.' We are not to suffer sin upon one another. 'Brethren, if a man be overtaken in a fault, ye who are spiritual, restore such a one in the spirit of meekness; considering thyself lest thou also be tempted.' Very often the cause suffers much by neglecting to look after cases of discipline. By prompt and kind action the church is often saved much trouble and the members are greatly benefited."

In his personal intercourse with his people, and in his visits among them as pastor, Mr. Challiss was earnest and faithful. Their sorrows were his; their joys gave joy to him. In times of sickness or death, he was especially attentive, and in the sympathy of his nature he seemed to take a part of their burden; and though this did not make their burden less, it helped them to bear it. Says one, in referring to a time of great sorrow, "Brother Challiss was the first to come and sympathize with us and pray for us. And, oh, what comfort his prayers and words of sympathy brought to our hearts!" Says another, "We lived neighbors to him for years. He seemed more like a father than a mere neighbor. He was so kind, and deeply interested in our welfare, and so full of sympathy in our trouble. Though we were members of another denomination, yet we sent for him, first, in our great affliction. His words of counsel and comfort were invaluable to us; and his prayers seemed to put the hand of God beneath us." And many joined in saying; "We respected him very much, and felt that his visits in our families were a great favor. His words of counsel and his prayers were always so earnest and faithful, and just suited to our peculiar circumstances. He seemed like a father as well as pastor, and we felt a twofold confidence in him."

In these visits every member of the family was

recognized by him, and he had a word of instruction or encouragement for each one. He was quite a favorite with the children of the household, and they always welcomed him in his visits and regarded him as their true friend ; and not a few of these received impressions from his visits and instructions, while they were in early youth, which gave direction to all their subsequent life.

In his pastoral visits none were neglected. The poor and lone ones, the widow and orphan, received his special care and sympathy, and were often cheered on in their life struggles and sorrows by the ministrations of this faithful servant of Jesus.

The general expressions from all the fields of labor occupied by Mr. Challiss, agree in a high estimate of his character as preacher and pastor. A successor to his first pastorate says ; "I do not think that the people on this field regarded him as a *great* preacher, but as a very good preacher, and always listened to his sermons with profit and pleasure." Similar impressions were found by his successors on all the fields he occupied. The universal testimony is, that he fully and faithfully preached the gospel, never shunning to declare the whole counsel of God ; that his sermons were pointed and plain, easily understood and remembered ; that he commanded good congregations, and was listened to with evident attention and pleasure ;

and that his labors were generally followed by marked good results.

As a pastor, all regarded him as superior, having few equals; prudent, considerate, and persevering in his work; affable in his intercourse, and always welcomed in his personal and family visits. Any man might well be gratified with the record Mr. Challiss left in the memory and hearts of the people among whom he lived and labored as preacher and pastor for years.

In his intercourse with men generally, Mr. Challiss was genial and courteous; with a good degree of suavity of manners, and a generous heart, he was quite a favorite in social life, where his conduct was always recognized as consistent with his position as a Christian and a minister of the gospel. He possessed those elements of character and that benevolence of heart which gave him ready access to men in all positions of life, and he left good impressions upon those with whom he mingled.

"I knew him, several years before his death," said a neighboring pastor. "I always held him in high esteem. From my personal knowledge of him I believed him to be scrupulously conscientious, devotedly pious, and intensely in earnest as a Christian minister. Socially he was agreeable and entertaining,—as a friend he was faithful and true."

The confidence which he reposed in others, and the childlike trust with which he often leaned upon his friends, disarmed suspicion and invited confidence in return.

In his relations to the churches and pastors generally, Mr. Challiss was greatly respected and always welcomed to their pulpits. The positions of honor and trust so frequently and repeatedly assigned him by his brethren show their estimate of his virtues and worth. And while he did not seek for such positions, yet he did not shrink from any duty his brethren and the cause of Christ demanded at his hands. His labors and counsels were often solicited in times of emergency, and he was accepted as a wise and prudent counsellor.

He desired that each church should have a good pastor, and that each pastor should be useful, comfortable, and permanent in his pastorate. He had no sympathy with those churches and ministers who were restless, impatient, and unreasonable in their demands, and who were changing their relations without good and sufficient causes. He said, "May God forgive the restless spirit of some of his professed followers who seek to disturb the relation between church and pastor."

He had very little respect for pretensions in ministers of the gospel, or ornament when compared

with solid worth. And he had but little patience with those churches, which, in seeking a pastor, rejected men of solid worth and established character, and accepted men whose attractive address was their chief, if not their only recommendation. He felt that a good man, adapted to the field and willing to work for Christ; and possessing as good natural and acquired abilities as the church could command, was just the man for their pastor.

The following quotations from a letter to a church which had solicited him, the second time, to send them a man suitable for them, will give some idea of his type of a pastor. "You speak of sending you a good minister. This I will do if I can, for I feel a lively interest in that old 'mother of churches.' But I am at a loss to know what to do for my brethren there, when the excellent brother I sent failed to satisfy them. The fact is, if the church only knew what was for their best interest, they would try to secure that brother for their pastor if they can possibly get him. He is in no need of changing his place, but I still think he would make you another visit if a suitable letter were sent him. There are several things about him that you don't often meet with in one man. He is a tried man; a devotedly pious man; a very industrious man. He is beloved wherever he is known, and the more you know him the better you will like him. He is

just adapted to a country congregation; none of your stiff, proud stuck-ups, but one who makes it his business to serve the church and save souls."

During all his ministry, Mr. Challiss was accustomed to assist his brethren in extra or protracted meetings. He loved this work and had special adaptation for it, and great endurance to continue in it. His assistance in these meetings was often sought for, and frequently his labors greatly blest. He often spent days, and sometimes weeks, away from home, engaged in this work. When other men were worn out by extra services, he still seemed fresh for the work. His ministering brethren often said to those seeking help, "Get Brother Challiss to help you. He never wears out. He has a throat and lungs of iron. He will help you if not otherwise engaged." He always responded favorably when he could. He tried to arrange his home work so that the cause there should not suffer by his absence, and then he sought to enter into the special services with all his heart. But he was not always free from conflicting anxieties, as will appear from the following incident.

While he was pastor at Upper Freehold he went to Trenton to assist the pastor in special meetings. To accommodate a neighbor who was repairing his house, he took a wagon to bring back a load of shingles on his return. Repeated indications of a storm kept him

anxious lest his neighbor's house should suffer damage. His Trenton brother saw that he was restless and probably thinking more about the shingles and the neighbor's house than the meetings, and he finally said to him, "Brother Challiss, go home and take that man's shingles and return again, but don't bring a wagon for any more shingles." He accepted the moral, and ever after sought to engage in these special meetings unincumbered with conflicting claims.

Said the late Rev. George Higgins, "I have been repeatedly associated with Brother Challiss in protracted meetings, to which I revert with great satisfaction. He was an earnest and efficient co-worker in these meetings. His presence in the families visited was always pleasant; his conversation edifying and his general influence excellent."

Rev. A. D. Gillette, D. D., now of Washington, says, "When the church on Twelfth street was being erected, and yet worshipping in the basement, Brother Challiss took a lively interest in the progress of our cause, and often assisted us in our evening services. At a time of unusual attention to religion among my people he spent an entire week with us. As the Lord's Day drew nigh we regretted that he must leave us and urged him to return and be with us the following week; two brethren of my church offering to pay him for his services. He replied, 'Brethren, I want

no pay, I love the cause, and gladly would spend next week with you, but my garden must be planted or in a few days it will be too late.' These good men said to him, 'Employ a gardener, and let us pay him; and you come and labor among these growing plants in the garden of the Lord.' Brother Challiss came on Monday, and in part as the result of his devoted services in our midst, I baptized that year *one hundred and six* into the fellowship of the Eleventh Church."

Mr. Challiss continued to assist his brethren during seasons of special service all through his ministry, and even to within a few weeks of his death. One of these seasons of special labor claims more than a passing notice. It occurred during his last pastorate. Early in January, 1854, he went, by special invitation, to assist Rev. J. E. Wilson, pastor of the First Baptist Church, Cape May. He felt a deep interest, both in this old church and their young pastor. This was the oldest Baptist church in all West Jersey excepting the one of which he himself was pastor. It was constituted in 1712, and had been closely identified with the old Cohansey Church in the struggles of their early history and in their labors to extend the gospel into the regions beyond them.

The youthful pastor of this old church, who had been ordained only a few months before, was baptized by Mr. Challiss in 1846, while pastor at Marlton, and

his Christian life and success in the ministry greatly interested his old pastor. With the associations, adding to his general anxiety for the advancement of the cause of Christ, Mr. Challiss accepted the invitation to assist in these extra meetings, with peculiar interest. The Sunday before entering upon this work, was, he said, "A Happy New Year's day at Roadstown. I baptized that day six rejoicing converts, and then gathered with my people around the Lord's table and celebrated the great love of Jesus, as presented in the emblems before us, with gratitude and much comfort of soul."

With his heart warm in the enjoyment of this Lord's day's privileges and experience, he hastened to Cape May, fully awake to all the interests of the work, and entered upon it,—not professionally, but with deep, soul-felt sympathy and with all his might. The meetings had continued but a little time before the power of God was manifested in the reviving of his people and in the awakening and conversion of souls. A marked religious interest was felt throughout the whole community, and there were clear indications of a gracious and extended revival. Mr. Challiss rejoiced with the pastor in this good work, and his heart was fully awake to its importance and blessedness. But in the midst of the interest, his time of absence from his own people expired, and true to

their claims he made his arrangements to return home. The evening for his arrival at home came, and his family and friends were awaiting him; but instead of the returning pastor there came the following letter.

“THE FIRST CAPE MAY BAPTIST CHURCH, TO THE COHANSEY BAPTIST CHURCH, SENDETH CHRISTIAN LOVE.

DEAR BRETHREN:—God has blessed the labors of your pastor with this church in a signal manner. The church has been united and greatly revived, and unconverted ones have been made to tremble and cry for mercy. Our house is crowded nightly, and the interest is evidently increasing. Already, sixteen have presented themselves for prayer, and some are rejoicing in the Saviour's love. Last evening Brother Challiss informed us that he must leave us and return to his own people. The thought pained and distressed us. He was so much in the spirit of the meeting, and possessed so much influence over the congregation that we knew if he left the interest would flag. It was proposed that the voice of the congregation be taken; upon which *every one in the house rose*, requesting—*nay*, beseeching Brother Challiss to stay; and directing this letter to be written to you, giving the facts in the case. Brother Challiss then reluctantly—not because he is not interested in the meeting, but fearing

that his presence might be needed at home—concluded to stay.

“Brethren, God is in this matter. He directed us to your pastor in the first instance, and now as plainly as indications can speak, they call upon him to stay a few days longer. Pray for us that greater manifestations of the divine power may be seen among us, and that souls by scores may be brought to the Saviour.”

“By order of the Church.”

This letter was dated January 18th, 1854, and was signed by the pastor and four deacons of the church. It shows how highly these friends valued the presence and labors of Mr. Challiss among them, and also their due respect for the obligations he was under to his own people. Now under these circumstances, he felt the highest claim of duty required that he should remain longer at Cape May. His own people heartily coincided with this decision, and responded to this courteous and importunate request of a sister church, by continued prayer, that God would still bless their pastor's labors there; and that greater manifestations of the Divine presence would be granted to that people.

A few days later, the pastor of this church wrote to the “Christian Chronicle,” “God is blessing the old Cape May Church. We are now in the midst of a gracious revival. Brother Challiss has been laboring with us for two weeks past with great success. Truly

we can say, 'The Lord hath done great things for us, whereof we are glad.' Past difficulties have been buried and forgotten; backsliders have been restored, and many souls converted, and others are still inquiring. An intense interest pervades the congregation, and indeed the whole community seems impressed, that God is with his people."

This was one of those marked seasons which occur only occasionally in the history of a church—blessed seasons of refreshing to Zion and ingathering of souls to Christ. This old church was much strengthened, and the heart of their young pastor was made glad; and they were all better prepared for a loss which soon after befell them. This misfortune, or perhaps, "blessing in disguise," was the loss of their old meeting-house; which was destroyed by fire on Sunday morning, February 5th, and while these protracted meetings were still in progress. But they had been strengthened to endure this loss and to press on in their work. So they wrote to their sister churches at the next Association, September, 1854, "In reviewing the last year we are constrained to give thanks to God with gladness. We have enjoyed a gracious revival, and many precious souls were converted. We are now building a meeting-house in the village, and hope to occupy it soon." In the early part of the winter their new house was dedicated.

Mr. Challiss greatly rejoiced in this work of grace, and was thankful that God permitted him, in any wise, to contribute to it and to share so largely in its blessings. It was a season of special joy and refreshing to his own soul, and he felt strengthened for his continued labors among his own people.

The interest Mr. Challiss felt in the extension of Christ's kingdom was by no means confined to his own limited field, but embraced the whole world, and led him into hearty co-operation with the agencies, both local and general, engaged in this work. In addition to the continued work of his own pastorate and his labors in extra meetings in neighboring fields, and with other churches, he assisted in the general work of home evangelization, earnestly co-operating with his brethren, throughout the state and country, and he was also closely identified, in sympathy and labors, with the efforts for evangelizing the world.

He was a life director or life member of the different missionary societies of his own denomination and also of several general societies. He was present and assisted in the organization of the "New Jersey Baptist State Convention," and was ever deeply interested in its work of state evangelization. Except during his seven years' pastorate in Pennsylvania, he served this society, either as a member of its Board of Man-

agers, or Vice President, from its origin till his death. While a pastor in Pennsylvania, we find him actively working as a member of the Board of Managers of the Missionary Convention in that state.

He was present as a delegate at the formation of the American and Foreign Bible Society in 1837, and always earnestly co-operated in the circulation of the Holy Scriptures. He was by no means indifferent to the foreign mission work, but felt that the work of home missions was the great work committed to the American churches. He contemplated with wonder and gratitude the rapid growth of our country, both in the expansion of the territory occupied and the vast population, gathered from so many nations, and he felt that while other lands should not be neglected, our own land should be especially cared for and fully provided with religious instruction.

Mr. Challiss was warmly attached to the doctrines and ordinances of the gospel as held by Baptists, and rejoiced in the rapid growth of his denomination, in the extension of their distinctive principles, as witnessed by him during the forty-six years of his ministry. He often compared the condition of his denomination in the early and latter days of his ministry. In his own state, during this time, there had been a net increase of regular Baptist churches, from 43 to 138, or more than 220 per cent. ; of ministers, from 40 to 160,

or 300 per cent.; of church members, from 3,500 to 23,100, or 560 per cent.

In the United States, during the same time, there had been a net increase of regular Baptist churches, from 3,500 to 13,100, or 280 per cent.; of ministers, from 2,400 to 8,500, or more than 250 per cent.; and of total membership of Baptist churches, from 220,000 to 1,100,000, or 400 per cent.

The contrast which he saw in the work of education among Baptists was no less marked and encouraging. When his mind was directed to the work of the ministry in 1819, Brown University, Providence, Rhode Island, was the only Baptist school affording a full course of collegiate studies, and there was not a single Baptist Theological Seminary in the United States. True, there were a number of schools under the patronage or guidance of Baptists, which afforded opportunity for advanced studies; and there were also some experienced pastors, receiving young men under their personal instructions, where they were taught systematic theology and pastoral duties, with some practical advantages which a seminary could not furnish. But this course of studies was limited, subject to much interruption, and few enjoyed even these advantages of advanced academic studies or limited theological training. Mr. Challiss often regretted that his own early opportunities, both of general and theological educa-

tion, had been so limited, and felt a great interest in the increasing facilities for general education ; and especially for the education of the rising ministry. He rejoiced that instead of one, there were twenty colleges or universities under the care of Baptists, and ten theological seminaries ; all actively engaged in their great mission.

He delighted to recount these changes, and thanked God that he had lived to witness them, and had been permitted to contribute his mite in this great growth of his denomination.

He lived in an important era in the history of Baptists. They had engaged with increasing energy in all the departments of Christian labor. Home and foreign missions, Bible and tract distribution, Sunday-schools, ministerial and general education, were claiming much attention and awakening new zeal in the churches when he entered upon the ministry. These labors of Christian activity and benevolence continued to increase during the entire time of his ministry, producing, under God's blessing, results as cheering as they were great.

While he thus rejoiced in the prosperity of his own denomination, he possessed a true catholic spirit. He was an earnest friend and co-worker in the American Tract Society, Sunday School Union, Seamen Friends' Society, and like organizations, and also rejoiced in the

growth and good work of all evangelical denominations.

Though accepting fully and positively the distinctive views of Baptists, and holding them conscientiously and firmly as taught in God's word, he conceded to others the rights he claimed for himself, and ever respected their honest convictions, as gathered from the Scriptures, and bade them God-speed in all their efforts to do good. His manly adherence to his own convictions of truth and his courteous regard for those differing from him gave him a high place in the esteem of Christians of all denominations.

A minister of another denomination, who knew him for many years and had been a neighboring pastor for several years, says: "I always respected him for his faithful adherence to the principles in which he had become established. The fear of man or desire to please never held so strong hold of him as to cause him to depart from the path of duty; yet he was forbearing and kind to those who honestly differed from him, when he believed their opinions had been honestly formed. He showed but little mercy to those who differed with him merely from selfish or party purposes. He has left in his earnest life a monument to commemorate his name in the hearts of those for whom he labored, and his memory is fragrant with those who associated with him, of every Christian name."

Mr. Challiss was naturally conservative yet decidedly positive in character. He was cautious, and hesitated to engage in "new measures," or reform movements; but when satisfied of the right and necessity of any measure there were few warmer or firmer friends.

He did not at first engage in the "Temperance Reformation," but very soon recognized the movement as of God, and took hold of the work with a will. As early as 1823, he was enlisted in this work with all his heart,—totally rejecting all intoxicating drinks, and added to his list of prohibited indulgences, tobacco, in all its forms.

In these early times it was the custom to keep spirituous liquors in families to proffer to visiting friends. Indeed, it was regarded as a necessary part of hospitality, and as essential refreshment to weary travelers and to those not weary. Even ministers of the gospel were expected to refresh themselves in this way and thus be strengthened to minister in holy things. Some seem to have accepted this view as their interpretation of the Apostle Paul's advice to Timothy, "Drink no longer water, but use a little wine for thy stomach's sake, and thine often infirmities." Such interpreters did not always stop with "a little," or confine themselves to "wine," but some were "given to wine and strong drink," becoming slaves to a habit which led on to their destruction.

Soon after Mr. Challiss saw it his duty to reject totally all intoxicating drinks, he called one day on an old and valued friend, whose hospitality he often enjoyed. He had had a long and weary ride on a cold and dreary day. According to custom, the usual refreshments were set out. In those times and on such an occasion it was regarded almost as a religious duty to take a little ardent spirits to refresh poor weary nature, and as the pastor was in the flesh and subject to its infirmities, he too must take a little, to keep the physical man vigorous for spiritual ministrations. Here, then, was seeming necessity as well as proffered hospitality, and the invitation was given: "Come, Brother Challiss, come now, you are tired, take a little of something to drink." But the positive man, from his new stand-point, total abstinence, spoke out,— "No more! Brother E——, no more!! I will remain tired." Never after was it proffered him by these friends. He did not leave the way open, by an uncertain declination, for the offer to be repeated. His friends understood at once where he was, and his positive manner freed him from further solicitation, and many friends joined him in his efforts to advance the cause of temperance.

So also in reference to the question of slavery. He was cautious and reserved in his opposition, though his moral convictions were against the system, and he

knew it was repugnant to the spirit of the gospel. He greatly deprecated the agitation of this question in religious bodies, and was disposed to lose his personal responsibility in this matter by regarding the whole question as purely political; with which ministers, as such, had nothing to do. And he would have probably remained with these views, if slavery had been content to remain within early prescribed bounds. But when slavery demanded that these barriers should be broken down and the whole national territory be subject to its invasion, and that every man should consent to this aggression despite his moral convictions to the contrary, with multitudes of conservative men, he repelled the assumption and in the positiveness of his nature, said, "Thus far shalt thou go and no farther." Henceforth his sympathies were growing in harmony with the friends of emancipation, and through all the war, which these demands of slavery inaugurated he gradually grew in these convictions, until he earnestly desired and prayed for the overthrow of the system. All his feelings were against war, and he would have cheerfully conceded everything possible to his sense of right, to avoid a conflict which he knew must be followed by such a train of moral evils and suffering and sorrow and death. He wrote June 26th, 1861: "War and rumors of war. Oh, how sad! May God speedily interpose his omnipotent arm, and cause

‘Wars to cease to the ends of the earth.’ This is my constant prayer.”

Again he wrote, November 29, 1862: “Oh, this desolating war! When shall we see its termination? And when will the people learn war no more? It comforts my soul to remember, ‘That the Lord reigneth,—that he doeth all things well,—that he will make the wrath of man to praise him.’ No doubt God designs to bring out of this evil some great good for this nation, and I think that good is the final destruction of American slavery. May God hasten it in his time.”

During all the war Mr. Challiss gave the government unequivocal and hearty support. His labors, words and prayers had no uncertain sound. The positiveness of his character was manifested in this matter, and led him to decided expressions in favor of sustaining the government and of condemnation to those who were opposing. He often said, “Christ first, and my country next.” He was intensely and unqualifiedly devoted to the government. Says one, who differed from Mr. Challiss politically, “The entire community respected him. The only seeming exception to this grew out of different views in reference to the war. He was a positive patriot; ardent in his love of country; in his admiration of the President; and in his prayers for the army; and cordial in his detestation of

rebellion. He was both positive and demonstrative. He prayed for friend and foe so that the Lord and the people knew who he meant and what he prayed for. But his strong preferences and deep feeling never influenced his personal courtesy in reference to those differing from him."

He greatly rejoiced over the close of the war, and hopefully looked forward to the time when all former animosities would be forgotten, and the entire people coalesce in sympathy and interest, as one great and glorious nation—elevated by gospel truth, and sending forth streams of healing to bless the nations of earth.

As a fitting close to this chapter, a few quotations are given from the letters of some personal friends. Says the Rev. W. D. Hires, now pastor of the Upper Freehold Church, where Mr. Challiss was pastor for sixteen years: "I knew him well since 1833, and often met him in social and public life. I frequently aided him and was aided by him in special meetings. He was always and in all places the same faithful and consistent Christian. I was constrained to love and honor him, not only for his work's sake but for his many personal virtues and his consistent and manly zeal as a minister of Christ."

Rev. E. D. Fendall, for many years a pastor in the West New Jersey Baptist Association, and for the last fifteen years clerk of that body, in some personal re-

collections, says, "I first met Rev. J. M. Challiss in the fall of the year 1835, at Burlington, N. J. I was then a student in the institution located at that place, under the direction of the 'Central Baptist Education Society,' Rev. Samuel Aaron and Henry K. Green being Professors. Brother Challiss was introduced to the young theologians. I was impressed with his personal appearance and the earnestness and affability of his manner in addressing us. In the autumn or winter of 1844, while I was pastor of the Cohansey Baptist Church, and he the pastor of the Lower Dublin Church, which were two of the five constituent churches of the Philadelphia Baptist Association, I invited Brother Challiss to assist me in 'a meeting of days,' which he did with great acceptance and to the profiting of many. I well remember the text of his first sermon on that occasion, 'Thou, therefore, my son, be strong in the grace that is in Christ Jesus.' His preaching was always characterized by great simplicity and earnestness, and being strictly textual, was received and appreciated by all who loved the preaching of the gospel in its fullness and simplicity. The impression which he made during his visit at Cohansey was so favorable that the church gave him a call to become their pastor in the spring of 1852, and with them he spent the last years of his pastoral life.

"He was peculiarly gifted in prayer. I never

heard him offer prayer in the public assembly, without being impressed with the solemnity of his manner, and the fluency and appropriateness of his language.

“In May, 1860, we traveled together to Cincinnati, and roomed together during the anniversaries, and I had opportunity of knowing him well in private. He was a good man. He was as simple-minded as a child, and although I was many years his junior, he gave himself into my care and was led by my directions as fully as if I had been his elder brother. He was on his way to Kansas, to visit his children, and I went with him to the depot when he started for the ‘far West,’ and well remember the joy I felt when I found that he would have for a traveling companion, a ministering brother who knew the route and would see him safely to the Missouri River.”

Rev. A. D. Gillette, D. D., of Washington, says, “I met Rev. J. M. Challiss for the first time in 1835, soon after I became pastor of the Fifth Church, Philadelphia, at tea with the family of my eminent predecessor, Rev. J. L. Dagg, D. D. Brother Challiss lectured for me in the evening, from the words, ‘Jesus Christ and him crucified.’ He concluded his earnest and affectionate appeal to his hearers by repeating these lines:

‘Come, make but trial of his love;
Experience will decide
How blest are they, and only they,
Who in his name confide.’

"The truths he uttered were deeply impressed on my mind, and ever after the dear, good man had a warm and large place in my heart.

"At the funeral of Rev. Joseph Sheppard in Camden, Rev. Dr. Cushman spoke and Brother Challiss followed in an address, that for solemn, earnest simplicity and tenderness I have seldom heard equaled.

"I never knew a man more willing and ready to do good as he had opportunity. We often met at public gatherings, and although he was constitutionally unobtrusive, he was invariably called into service, and always to the edification of those who enjoyed his simple ministrations. I knew of no minister of the Lord Jesus whom my people were more pleased to have among them than this dear man of God. He was much of the spirit of 'John the beloved,' and in so far had 'the spirit of Christ.'

"During my pastorate of the Calvary Baptist Church, New York, Brother Challiss several times visited his relatives, Samuel and Jeremiah Milbank, prominent members of my church and congregation, with their large circle of relatives. After being once heard by my people there, he was ever after a most welcome visitor and herald of salvation.

"I have much in memory treasured of this dear man, but his record is on high, his witness in

heaven, where he now is among the glories to which he pointed others while he was yet with us."

Rev. W. P. Maul, now pastor of the Woodbury Baptist Church, but a near neighbor-pastor to Mr. Challiss during the last two years of his pastoral life, thus speaks of him; "My first acquaintance with Brother Challiss was in 1838, while I was pastor at Hatboro, and soon after he settled at Lower Dublin. I was then holding special meetings in which he rendered me valuable aid. I shall probably never forget one sermon he preached at that time from the words; 'We then, as workers together with him, beseech you also, that ye receive not the grace of God in vain.' That sermon was the means of much good to the church, and awakened souls to seek earnestly the way of life. I have been intimate with him ever since, and have always found him, during these thirty years, the same consistent and earnest worker for Christ; a good adviser in council and a kind and sympathizing friend."

Rev. E. C. Ambler, whose efficient services, during the great revival at Cohansey, were gratefully acknowledged by both pastor and people, thus refers to him; "I spent several weeks in a meeting at old Cohansey with our brother, J. M. Challiss, now deceased. I was with him in his family; visited with him from house to house; heard his earnest prayers,

not only for his own dear children, but for all out of Christ; and witnessed his ardent desire for the spiritual welfare of the people of his charge, over whom he had so long watched and prayed. I remember well the joy he expressed at the sight of so many young converts, and how devoutly he thanked God for that ingathering of souls.

"I am not surprised that his family desires to publish a memoir of a father who has been so highly honored in the pastoral relation, and whose labors have been instrumental in the salvation of so many souls. But he was beloved not only by his family and the churches he so faithfully served, but by all his brethren in the ministry, who now greatly miss his presence from their number."

Rev. W. B. Gillette, pastor of the Seventh Day Baptist Church, at Shiloh, and who knew Mr. Challiss before he entered the ministry, thus speaks of him in connection with his last pastorate; "In April, 1853, when I settled at Shiloh I found Brother Challiss was my neighbor, then pastor of the Cohansey Church and living at Roadstown. He soon called to see me, and an intimacy and friendship was then formed that has been lasting. I have always considered him a friend in whom I could confide. His open-heartedness, his sociability, and his remarkable sympathetic spirit made him on all occasions an

agreeable companion and a faithful fellow laborer. We found it convenient often to exchange pulpits and thus help one another. On one occasion he was supplying my pulpit and urging the young to attend to the salvation of their souls, and that immediately, when an arrow directed by the Spirit reached the heart of a young lady who was present. She was deeply convicted of sin and led to ask in the language of the jailer 'What must I do to be saved? She remained in her seat weeping after the congregation was dismissed. Brother Challiss did not notice her till one of the deacons requested him to speak to her, when he seemed almost as much overcome with thankfulness to God for his goodness as she was with her conviction of sinfulness. She soon obtained hope and united with God's people."

Dr. Moore, of Bridgeton, where Mr. Challiss resided during the last eight years of his life, who was his family physician, says; "In writing a few lines in reference to my late esteemed friend, Rev. J. M. Challiss, I cannot find language that expresses in full my appreciation of his uniform courtesy and kindness to me, during his residence in Bridgeton. Kind and obliging as a neighbor; full of sympathy for the sick and unfortunate, there are many who like myself, feel deeply the loss they have sustained by his death.

"His virtues, like his opinions were positive, never

doubtful or negative. Hence in matters relating to the welfare of 'Church or State,' he was 'a living epistle, known and read of all men.'

"As 'City Superintendent of Public Schools,' an office to which he was elected for several successive years, he showed the same earnestness and fidelity that characterized him in other stations of life. In his official visits to the different schools, and also when meeting the scholars on the streets, it was his custom to inculcate the importance, not only of attaining to a good degree of mental culture, but also of forming good habits in early life in all other respects.

"In the pulpit and in the prayer meeting, whether he preached or prayed or exhorted, there was an energy of expression and fervor of spirit, that often reached the conscience and brought tears to the eyes of his hearers. Being without charge, during his residence in Bridgeton, he was frequently called to supply vacant pulpits in churches of different denominations. A short time before his death an intelligent Presbyterian lady said to me, 'Mr. Challiss preached for us last Sunday, and I regret that sickness kept me at home. We never like to be absent when he preaches.'

"Like other veteran Baptist ministers, whose labors in New Jersey and adjoining states, have helped to swell the number of churches and communicants, he

lives in their memory ; and in our denominational history he will occupy a place with Brooks and Smalley and Dodge and Sheppard and others whom we and our children delight to honor."

Rev. J. F. Brown, D. D., now pastor of the old Piscataway Baptist Church, but who was pastor in Bridgeton nearly all the time Mr. Challiss resided there, thus writes: "My acquaintance with Brother Challiss dates back full twenty years ago. Since the year 1860, when we both located in Bridgeton, he to rest in his advancing years from pastoral labors, myself to enter upon them more abundantly as pastor of the First Church,—with which church he and his estimable wife united,—our acquaintance ripened into an intimacy which continued up to the time of his death. During these years our intercourse was frequent and indeed almost daily. The warmth of his greetings whenever and wherever we met, the words of good cheer he was wont to utter at the close of a Lord's Day's ministrations, the deference he always showed me as pastor, the firmness with which he stood by me in the dark and troublous days of our country,—all this will ever be held in grateful remembrance.

"Brother Challiss was a Christian of ripe experience. Conversant with the corruption of his own heart, he was equally conversant with the grace of God that bringeth salvation. He mourned over in-

dwelling sin, often in our prayer meetings giving out and singing with deep feeling the words:

'Prone to wander, Lord, I feel it;
Prone to leave the God I love;
Here's my heart; Lord take and seal it;
Seal it from thy courts above.'

"He saw nothing in himself, nothing in his many works of faith and labors of love upon which to rest his hope! Yet he rejoiced in the perfect righteousness which is of God by faith. He would frequently allude both in his prayers and occasional addresses to this truth as 'precious truth,' and as constituting his only hope of acceptance with God.

"He was gifted in prayer. Christians of every name loved to hear him pray, and I have even heard unconverted persons say with emphasis, 'Mr. Challiss *can* pray.' His prayers were almost always brief, pertinent, and characterized by great earnestness, and often by much tenderness of spirit. The people of Bridgeton will never forget with what wrestlings of soul he pleaded for his 'poor afflicted country' during the late war, particularly when it was brought into some great emergency, or while some decisive battle was pending; nor with what fervor he poured forth his thanksgiving when any deliverance was wrought, especially when peace once more blessed the nation.

"There were some in Bridgeton who took serious exception to these prayers of Brother Challiss for the

Government, and finally would not hear him pray at all. He knew this, but was no less fervent and importunate, remarking that, 'If praying for his country made him a sinner in the estimation of others, he must always remain a sinner.' It is perhaps needless to add that Brother Challiss, in this respect, firmly *remained a sinner!*

"Brother Challiss held tenaciously to the doctrines of grace, and loved them with all his heart. He well understood the relation between these doctrines, when rightly apprehended by believers, and their growth in piety, usefulness, and stability in the Christian life. Hence while always an attentive listener to the word, he seemed most to enjoy those discourses which involved the discussion of some of these foundation truths. The closing prayer, which at the Wednesday evening lecture he was always called on to offer, showed how deeply the truth had affected his own heart.

"His interest in the home mission cause was proverbial. In our monthly concerts of prayer he seldom, if ever, failed to call the attention of the church to that object, and the fervor of his prayers and the earnestness of his appeals for it, showed how deeply he was interested in the evangelization of our country. A journey westward as far as Kansas, in 1860, had impressed him with the growing importance of this mission, and

his spirit was stirred within him as he saw what gigantic and untiring efforts were put forth by Romanists and errorists of every name to bring the rapidly increasing population under their influence. In the spread of gospel truth through the agency of the Home Mission Society and kindred organizations he discerned the only hope for the salvation of these multitudes and the preservation of our free institutions. May the Lord of the harvest raise up for this and our other societies many more of like spirit and faith and zeal to take the place of the fathers who are passing away."

CHAPTER XV.

PASSING AWAY.

IN a previous chapter the current events in the life of Mr. Challiss were brought down to within about two months of his death, and to a time when the shadows were lengthening and the indications of the coming night were clearly seen.

In resuming the narrative, we follow him only for a little while, as he passes rapidly through, for the last time, some of the closing scenes of his life-work. He had now entered upon the seventieth year of his age; but it was not age only that gave evidence of death's approach; for, while many of his juniors in the ministry had already finished their work, some of his seniors were still vigorous and in active service. There were premonitions of disease, in his case, of which he was fully conscious, and which gave character to his apprehensions that life was probably closing, and forced the subject upon his attention; and he could not presume against such indications.

"For several years," says his physician, "occasional

attacks of cystitis had made him familiar with bodily affliction. Latterly these attacks had increased in frequency and violence, and he seemed to feel a general prostration. He frequently complained of being tired, and felt greatly fatigued after a very little exertion. He would often say pleasantly, '*I must be getting old.*' 'I am about worn out and good for nothing.' 'I'm so tired.'"

He had not been in the enjoyment even of his usual health for more than two months previous to his death. But he kept about most of the time, and when opportunity offered, he continued to preach. Although feeble, he was always ready to obey the command, "Go preach." In this work his heart ever rejoiced. His last sermon was preached in the Second Presbyterian Church, Bridgeton, only a few weeks before his death. Soon after his removal to Bridgeton, he and his companion united with the First Baptist Church, then under the pastoral care of Rev. J. F. Brown, D. D. Mr. Challiss had been faithful in filling his place in the house of God, and especially delighted to meet his brethren in their social religious meetings. His habitual attendance upon the services of the sanctuary was continued as long as his health would permit, and after many would have thought it inconsistent with prudence or duty. But he loved the place where God's people met, and loved to join them there in worship.

He seemed to regard the continued performance of religious duties, public as well as private, up to the very latest practical period before death, as promotive of the highest preparation for that event. So he resolved to do with his might what his hands found to do until the night should come.

Rev. S. C. Dare says: "In the winter, immediately preceding the death of Mr. Challiss, I spent some time with the First Church, Bridgeton, assisting them in extra meetings. Though the weather was cold and the streets very icy, yet Mr. Challiss was almost always present. He usually occupied a chair near the pulpit, and just at my right hand. His presence always cheered my heart and nerved me for the work. I felt that I had good help in Brother Challiss. His prayers were earnest; his exhortations were to the point, and full of spiritual warmth and mental vigor.

"On one occasion, while speaking of the brevity of human life and the probable near approach of death to some who were then present, addressing him, I said, 'Man will soon rest from his labor, my brother.' The unbidden tear and the quivering lip indicated that I had uttered words which touched his heart tenderly. I found afterwards that for some weeks he had keenly felt that his rest was near, and that he had repeatedly expressed this conviction to his companion. A few weeks later, and about three weeks before his death, I

called to see him at his home. He complained of not feeling well, though he said nothing of any apprehension of his rapidly approaching end. After a pleasant interview we separated, as it proved for the last time. I shall never forget his face, radiant with hope, the warm shake of his hand, and the 'God bless you,' which fell from his lips."

The conviction which he had expressed to his brethren, that the end of life to him was not very far distant, continued with him till he was prostrated by disease, when death was accepted as inevitable, an event nigh at hand. He was impressed from the very first of this sickness, that he should not recover, and often alluded to this as a conclusion which he had cheerfully accepted as the will of God. All his conversation, his letters, and his actions showed that he was honest and positive in these convictions.

March 16th, 1868, he wrote to his son and daughter, Dr. Wm. L. Challiss and wife, at Atchison. This was his last letter to them. After expressing his great gratification in hearing from them, and his continued interest in their prosperity and happiness, he added, "My health is not so good as formerly. I find old age creeping on me, and that my time, from all appearance, cannot be very long in this world. But I know that when the earthly house of this tabernacle is dissolved I have a building of God, eternal

in the heavens. I am glad to hear you speak of your children as you do. Let them be objects of constant prayer to God, that they may be saved. Dear children, do try to run so that you may obtain, and be careful not to lose sight of the heavenly prize."

Some weeks previous to his death, he adjusted all his worldly concerns, reviewed his will, arranged his papers, gave advice respecting his family and his burial, and thenceforth he seemed to feel that his earthly work was done, and to welcome nothing that did not pertain to the exchange of worlds and the glory which should follow. The daily paper was laid aside for weeks, as having nothing of Christ in it. He did not seem to relish anything but what was spiritual. His treasures were in heaven, and his conversation was also there. After the first severe attack, which was nearly four weeks before his death, hopes were entertained that he would recover. His companion remarked to him one day, that she felt quite encouraged, and hoped when the weather became pleasant, he would feel much better. He replied promptly and cheerfully; "Oh no, I feel that I am failing, and that my days here are fast numbering. I shall soon go the way of all the earth. But 'I know that my Redeemer liveth,' and 'I am persuaded that he is able to keep that which I have committed unto him.' In

this my soul rests in hope, and I will joyfully await my Saviour's call to come home."

The Rev. W. B. Gillette, a valued friend, with whom he had often taken sweet counsel and spent many pleasant hours, thus refers to an interview with Mr. Challiss about this time. "Calling one day at his house, I found him ill. I had a pleasant interview. He seemed sensible that his work was nearly done, though he did not then apprehend his immediate departure, but felt that his years and growing infirmity told him that his future days were few. He said, the gospel I have long preached to others is a comfort to me now. I find it good to put my trust in Christ. In a few weeks I called again and found him just passing Jordan, and in a few hours he entered the spirit world."

Mrs. Challiss, in a letter to their son, Mr. Joseph S. Challiss, dated April 2d, said; "One month ago pa began to feel quite unwell, and took a little medicine occasionally. He continued so for near three weeks; at which time he was taken to his bed, and for one week was very ill. Last Sunday the disease took a favorable turn, and he is improving rapidly. He sat with me at the table this morning, and I hope he will soon be able to go out and enjoy the fresh air. He thought he would not recover, and arranged all his worldly business. I feel thankful

that he has been spared to me a little season longer."

On the same sheet Mr. Challiss wrote a few lines, which were the last he ever wrote to this son; and they are here given in full.

"DEAR SON JOSEPH :—I was much pleased with the kind spirit your letter breathed towards us, your aged parents. I have been very sick for a week past, but am now so as to sit up part of the day. I have been somewhat impressed that my time was drawing to a close. But in prospect of death I am calm, and much resigned to the divine will. My dear son I want to *meet you in heaven*. Oh! let me entreat you to seek to *meet me there*. This is worth more to you than *all the world*. Oh! do not neglect this great salvation. I have now one request to make, and do not deny me. The church has now a new minister; by all means *go to meeting* with your family and hear, for your best interests are at stake. This will be to your credit, to your happiness, your best interest."

Two days after this he wrote to his son, Mr. L. C. Challiss of New York: "This is to say that I have been very sick for two weeks past. I am now much better, and about the house. We thought of sending for you, but concluded not, unless there was immediate danger. I had not been well for a long time before I was taken down, and seemed impressed that

the time of my departure was at hand. But God has ordered otherwise. If you are passing through Philadelphia, I shall be glad to *see you*, but not to put you to loss or inconvenience. Ma, dear ma, has been well sustained through all my illness."

This letter was responded to by return mail, and Mr. Challiss wrote to this son again on April 7th, just eight days before his death. This was the last letter he ever wrote; and it was fitting that the last should be to this son, whose noble and generous devotion to his parent was worthy of all praise.

"We received your letter this morning. In reply I would say I am improving slowly. I am about all day, and walk down town when it is pleasant. I still hope to recover my strength soon, but it takes an *old man* a long time to regain his strength.

"We shall be delighted to see you at any time; but come, dear son, when you can best leave your business. If anything unfavorable should occur, we will let you know. Sickness makes me feel, more than ever, the need of being ready 'To depart and be with Christ, which is far better.' Oh that I may meet my dear son, Luther, there!

"We need well be thankful for ma's confirmed health. We send hearty love, and sincere thanks for your kindness to us."

These letters were written in the interval between

his first and last attacks. During this time his friends entertained hopes of his full recovery ; and his own apprehensions of immediate death were somewhat lessened. But in a few days he was taken to his bed again, and for the last time ; and now it was evident to all that the end was nigh. He was very anxious to see his children once more, and they were summoned to hasten to the home of their dying father.

The family physician, Dr. Moore, furnishes the following statement : “ For several weeks previous to his last illness, there was manifest in his conversation, and in his demeanor, an increased loveliness, and gentleness of spirit, which showed that he was becoming ripe for the great change that waited him, and that

‘ All his serious thoughts had rest in heaven.’

“ As his health became more impaired, and disease, accompanied with intense bodily suffering, prostrated him upon his bed, his expressions of confidence in God were so frequent and emphatic, and were so happily interwoven with Scripture language, as to make it evident to all, that,

‘ The chamber where the good man meets his fate
Is privileged beyond the common walks
Of virtuous life, quite on the verge of heaven.’

“ About the middle of March he was attacked with an inflammation of the liver, from which, however, he

so far recovered as to be able to walk to the post-office only one week before his death. As he was convalescing from this affection a former disease, cystitis, reappeared with increased severity, and progressed rapidly to a fatal termination. Although painful to witness his sufferings, we can now rejoice, that

‘ Though round his couch
The gathering clouds were spread,
Eternal sunshine settles on his head.’ ”

All through life Mr. Challiss had taken great interest in sacred music, and had acquired considerable proficiency in singing. In the earlier years of his ministry, he often sang some appropriate hymns at the close of public service; especially at his out-stations, and in strange neighborhoods. In this service his wife often assisted him. Many still remember these occasions, and the impression received from this part of the services. Occasionally, at wedding gatherings, by request, he would sing a hymn appropriate to such an occasion, affording pleasure to all present. But singing was a source of personal religious enjoyment to himself. He took great delight in singing favorite hymns at the close of the day. This habit increased with advancing years, and seemed to afford him special pleasure at the twilight of life. Sometimes he would sing

" 'Tis a point I long to know,—
Oft it causes anxious thought,
Do I love the Lord, or no?
Am I his or am I not? "

Then, as if rebuking the implied doubt, or seeking refuge from it, he would sing,

" Rock of ages, cleft for me,
Let me hide myself in thee;
Let the water and the blood,
From thy side a healing flood,
Be of sin the double cure,
Save from wrath and make me pure."

Again, with soul longing for higher attainments in spiritual life, he would sing,

" Oh, for a closer walk with God!
A calm and heavenly frame!
A light to shine upon the road
That leads me to the Lamb! "

Then, as if grasping the hand that would lead him safely and higher, he would sing,

" Guide me, O thou great Jehovah,
Pilgrim through this barren land;
I am weak, but thou art mighty;
Hold me with thy powerful hand:
Bread of heaven,
Feed me till I want no more."

Again, as the close of the day suggested the coming night of death, and the Master's summons, he would sing with solemn interest:

"When thou, my righteous Judge, shalt come
 To take thy ransomed people home,
 Shall I among them stand?
 Shall such a worthless worm as I,
 Who sometimes am afraid to die,
 Be found at thy right hand?"

Then as if recognizing his entire dependence on Christ and his full salvation in him alone; he would sing, with evident feelings of confidence:

"Jesus, refuge of my soul,
 Let me to thy bosom fly,
 While the raging billows roll,
 While the tempest still is high:
 Hide me, O my Saviour hide,
 Till the storm of life is past;
 Safe into the haven guide;
 Oh, receive my soul at last."

Strengthened by the songs of faith and trust, he seemed to look beyond the conflict, beyond the river, and see the heavenly mansions, and to gird his loins with the assurance of faith, and press onward in his journey, joyfully singing:

"My heavenly home is bright and fair;
 Nor pain nor death can enter there;
 Its glittering towers the sun outshine;
 That heavenly mansion shall be mine.
 I'm going home, I'm going home,
 I'm going home to die no more;
 To die no more, to die no more,
 I'm going home to die no more.
 "My Father's house is built on high,
 Far, far above the starry sky:
 When from this earthly prison free,
 That heavenly mansion mine shall be.
 I'm going home, &c."

It was clearly evident, for months previous to his death, that he was maturing for the better land. His prayers and conversation all seemed to have a bearing heavenward; and to borrow fragrance from his nearness to the

"Sweet fields, beyond the swelling flood,
And fragrant flowers of immortal bloom."

His interest in the cause of Christ and the advancement of his kingdom continued earnest till the very last. He felt especially anxious for the church of which he was a member, then without a pastor; and he prayed earnestly that God would send them a faithful and efficient man,—one after his own heart, and that the church might arise and shine, and sinners be converted.

In all his sickness he exhibited much anxiety and tenderness of heart in reference to the comforts of those who were waiting upon him. He seemed so afraid of giving trouble that he would sometimes weep as his companion and others were ministering to his necessities.

He seemed greatly to regret leaving his companion, and desired her presence in his room as much as possible. At times he was not willing to have her out of sight, and requested that she would sit in the doorway, where he could see her, instead of going into the adjoining room. He spoke of her care and sorrow in

the future after his departure. When assured by a Christian friend that God would care for her and give her sustaining grace, and that their children would look after her wants and comforts, he replied, "Oh, yes, I know that!" On the day before his death as she rose to pass into another room, she lingered a moment looking at him, when he was seen to weep. A friend, sitting by his bed-side, asked him why he wept. He said, "Oh, she thinks I am going to leave her!" He was frequently heard in prayer for his wife, that she might be supported in this time of trial,—"Lord, thou knowest the grace she needs! Do thou comfort and sustain her. May she be willing to commit me to thy hands. Be thou her husband and friend."

He often referred to his "dear children" in expressions of affection and gratitude, and with strong emotion. His love for them would sometimes impel the desire to remain a little longer with them. He spoke of their continued kindness, and particularly of the great consideration and kindness of his son Luther.

"To feel a burning solicitude for their spiritual welfare had been the experience of his life; but during these last days their spiritual interests seemed to rest upon his mind with increasing weight." Even when suffering the most violent paroxysms of pain, he

would pray earnestly, not for himself alone, but for his family—his absent daughter and sons and for his children's children—that God would bless them all, and take all their interests in his hands. And especially did he pray most earnestly for his two sons, who, he feared, were still out of the ark of safety; and when Luther, the younger of these sons, arrived, he clasped him in his arms, and, amid tears and sobs, gave him a father's last and richest counsels and blessing.

Next, the other son, Joseph, his first-born, seemed to claim his most anxious thoughts. He greatly desired to see him, that he might add another last word of entreaty and give him a father's parting blessing. He was anxious to see all his children, but only one arrived before he passed beyond the power of recognition. The day before his death he frequently inquired for Emma; and when told that she was coming, and that William and George were on their way from Kansas, he seemed quite overcome, and repeated again and again, with much emotion, "My dear children. My dear, dear children."

"I arrived at Bridgeton," says his son Luther, "the day before pa died, April 14th, at 10½ A. M. I found him very low. As I entered the room he recognized me and burst into tears, weeping like a child with his arms around my neck. After fifteen or

twenty minutes I was compelled to leave the room that ma might get him more calm.

"When the excitement of seeing me had somewhat subsided, his heart seemed to be set on seeing Joseph, and frequently during that day and night, he would inquire, 'Has Joseph come?' We assured him, that he would be there at 10½ o'clock on the following morning. This seemed to satisfy him for a little while, and then he would repeat the question, 'Has Joseph come?' The following morning he watched the clock on the mantle in front of him until the time for Joseph's coming was passed, and soon after he went into that stupor from which he never awoke." This son had been detained on the way, and did not arrive till the early evening, when the father had passed beyond the power of recognizing even his first-born son.

The love Mr. Challiss manifested for wife and children did not bind him to earth or cloud his view of heaven. He was willing and anxious to depart and be with Christ, and hopefully waited his welcome home to the joys of his heavenly inheritance.

About the time Mr. Challiss sank into this stupor, the intelligence of his severe illness and probable early death reached the West New Jersey Baptist Sunday-school Convention, then in session at Salem. The order of business was suspended, and Rev. R. F.

Young led these Christian brethren in special prayer for their brother in Christ, who had so long shared with them "the burden and heat of the day." It was "*Resolved*, That we tender to him our warmest Christian love, and the assurance of our fervent prayer, that the comforts of the Holy Spirit may sustain him in his affliction and death, and also our sympathy with his afflicted family." Mr. H. J. Mulford was appointed to convey the above resolution to him, but he had passed beyond the reach of words of sympathy, and was just entering his eternal reward when the messenger arrived at his home. At the evening session of the convention, a "Telegram" was read, from Mr. Mulford, announcing the death of Mr. Challiss. The sad news was received with profound sorrow, but not sorrow without hope. All felt, that "for him to live was Christ, and to die was gain."

During the few days that he lingered after his second severe attack, though his sufferings were intense, with violent paroxysms of frequent recurrence, his mind seemed absorbed in the love of Christ, and he expressed the greatest confidence and hope in the blessed Redeemer. He frequently said, "The gospel, which I have preached to others, is my support now." He would often repeat verses of hymns or Scripture, "The Lord is good; a stronghold in the day of trouble; and he *knoweth* them that trust in him." "The

Lord is *my* Shepherd, I shall not want." "There is now no condemnation to them that are in Christ Jesus." He felt his own unworthiness, and that his salvation was all of grace. He would exclaim,

"Why was I made to hear his voice,
And enter while there's room?"

* * * * *

"'Twas the same love that spread the feast
That sweetly forced me in!"

"Not by works of righteousness which I have done, but according to his mercy." These and many like passages were frequently repeated by him. He was much engaged in prayer, often praying audibly. While deeply conscious of his own unworthiness, and entire dependence upon the grace of God, doubts of his acceptance with Christ never seemed to cross his mind. He appeared to enjoy a full assurance of hope in the merits of the crucified Redeemer.

In times of greatest suffering he would exclaim,—
"Though he slay me, yet will I trust in him." "I know that my Redeemer liveth." "Yea, though I walk through the valley of the shadow of death I will fear no evil." "O dying man! But I am not afraid to die!" "I know in whom I believe." "Blessed Saviour! He is the one altogether lovely. He is the chiefest among ten thousand." "Jesus! Precious Jesus!" "It is a blessed thing to be prepared to die." "Be ye also ready." "This poor man cried and the

Lord heard him." "Bless the Lord, O my soul; and all that is within me, bless his holy name."

The uniform testimony of all who were with him in these last days confirms the assurance, that he had a clear apprehension of his coming death; that his current thoughts rested clearly, fully, and joyfully on Christ; and though a great sufferer, he was a triumphant Christian in his sufferings and death.

His last words were addressed to his son,—“My son, my dear son Luther, ‘Ask and you shall receive, that your joy may be full.’ Be prepared to meet me in heaven my son, my dear son!” After this he seemed to be praying, but not so as to be understood.

This was Wednesday forenoon, April 15th. About 11 o’clock he sank into a stupor, in which he continued until 7 o’clock in the evening when he gently fell asleep in Jesus.

“A change from we to joy—from earth to heaven.

Death gave him this—it led him calmly where

The souls that long ago from his were riven

May meet again! Death answers many a prayer.

Bright day shine on! be glad; days brighter far

Are stretched before his eyes than those of mortals are!”

“Is that a death-bed, where the *Christian* lies?

Yes!—But not *his*: ‘Tis *death* itself *there* dies.”

Before passing to the closing chapter, we pause a moment here to look in upon the sorrowing group gathered at the residence of the departed, and reluctantly and sadly waiting the time of his burial.

Cold in the embrace of death, the husband and father lies all unconscious now of the sorrows of his loved ones. The widowed wife and mother, while bowing submissively to the will of God, can but review again and again the journey of forty-five years of her life-pilgrimage, which she had so pleasantly traveled with him who is now dead, and who had left her to travel the last and more weary part of the pilgrimage alone. It is not in the spirit of repining, —not complaining against God,—not doubting his wisdom and love, but accepting the sad pleasure of a bereaved heart, she lives over again the life which had so pleasantly passed in the companionship of her husband. She goes away back to the rose-tinted scenes of their early life; when with maidenly coyness, she received from her youthful and abashed admirer, the declaration of his love, and promised to be his. She stands beside him again as the blushing bride, when they gave the mutual pledge of love and fidelity as husband and wife until death should separate them. She goes with him to their first home, and feels anew her anxiety and trust as when she first shared the care and pleasure of a pastor's life. She seems to feel again the strange joy of a young mother's heart, as when their first-born came to grace their household. Thus she passed over all the way they had journeyed together, pausing at each scene of

touching tenderness or special interest, and watered freely with her tears these spots of sacred memory as she realized that the companion who had so faithfully and tenderly shared in all the interest of these many years, was now separated from her by death. And although her faith accepted, that this parting was gain to him, her heart felt keenly that it was loss to her. Chide her not that she weeps ; but rather thank God that she has the comfort of tears.

Here, too, the children are gathered from their distant homes ; but how different from all former gatherings at their father's house ! They had hastened hither as soon as apprised of their father's critical illness, hoping to see him again before he died. Only two of them were permitted this privilege, and one of these was too late to be recognized. Death's work was completed while the others were still on their journey.

But now they are all here ; and the hand and heart that had always welcomed them are cold in death. A father's warm greetings and earnest words of sympathy can be theirs no more, only as memory cherishes and repeats the loving words and acts of the departed. How many precious memories crowd upon these children,—of a father's love and care in childhood ; his guidance and anxiety in youth ; his interest and sympathy in the struggles of their manhood ; and his con-

tinued fidelity to their spiritual good, even till his death. Well may they mourn the loss of such a father.

Here, too, are gathered a few kind and faithful friends, in sympathy with these afflicted ones, and in sorrow for their own loss.

The time for family worship has come—the book of God, long used at this service is there—but the voice accustomed to lead in these devotions is now silent in death. Who among this sorrowing group will attempt to command the voice in reading the words of promise and leading in prayer? Woman, “last at the cross, and earliest at the grave.” A Christian woman accepts the tender service, and, in the father’s stead, leads the devotions of the afflicted family.

In 1829, when the New Jersey Baptist Association was in session at Mount Holly, Mr. Challiss preached, one evening, at a school-house a few miles from the town. Near this house, there resided a Quaker family, whose little daughter asked permission of her parents to attend this Baptist meeting. Her request was granted. She listened to the sermon with strange interest. Her impressions were deepened by the singing of a hymn, at the close of the service, by Mr. and Mrs. Challiss. She returned home deeply conscious of her need of Christ. After some time, she found peace in believing, and finally united with the Baptist church.

She ever cherished a grateful remembrance of that meeting at the school-house, and was a fast friend to those who were instrumental in her conversion. As soon as she heard of the death of Mr. Challiss, she hastened to the afflicted family, feeling that she, herself, had lost a father and brother; and now the little Quaker girl of forty years ago, but the Christian matron of to-day, turns the sacred pages to some words of promise and comfort, and reads to these sorrowing ones; and then with trembling voice, but earnest pleadings, leads them at the throne of grace. But the scene is too sacred for mortal eyes.

We leave them there;
Bowed at the mercy seat,
Alone with God in prayer.

CHAPTER XVI.

IN MEMORY OF THE DEPARTED.

"Of them, who rapt in earth are cold
No more the shining day shall view,
Should many a tender tale be told,
For many a tender thought is due."

IN this closing chapter, it is proposed to continue the narrative until the grave closes over the departed ; and then to gather up a few, of the many expressions given in appreciation of his worth and in sorrow for his loss, and lay them upon his grave as "Tributes to his memory."

The news of his death was received with profound sorrow and regret, not only in the city of Bridgeton where he had lived, but throughout the state, and wherever he was known ; and by Christians of every name. The following allusion was made to the death of Mr. Challiss in the first number of the "Bridgeton Chronicle," issued after that event.

"It is with sincere regret that we have heard of the death of this estimable gentleman, whose name has been identified for so many years with the best and

highest interests of Bridgeton and the surrounding country. Mr. Challiss was a devoted and earnest preacher of the gospel, a warm friend, an ardent patriot, and a preacher and speaker of great acceptance. His character may be summed up in one phrase—simple-minded goodness; his nature was so sweet, his words so full of wisdom and fatherly counsel, his heart so warm, his feelings so benevolent, his appearance in late years so calm and dignified and patriarchal, that instinctively we all loved him.”

The time for his burial hastened on. Every preparation which love prompted and good taste allowed was carefully and fully made. Many friends gathered from a distance and from neighboring churches to be present at the funeral services.

A very full and detailed account of these services appeared in the Bridgeton papers; and from these we shall make some brief extracts in reference to the general services.

“The funeral services of the late Rev. James M. Challiss were held in the First Baptist Church, Bridgeton, on Monday forenoon last, and the church was filled by a large and sympathizing audience.

“At about ten o’clock a number of clergymen took their places on the platform, amongst whom were, Rev. E. M. Barker, of Cedarville, Rev. Chas. Kain, of Jacobstown, Rev. J. R. Murphy, of Salem, Revs.

Caspar R. Gregory, H. M. Stuart, and A. E. Ballard, of Bridgeton, Rev. Walter B. Gillette, of Shiloh, and Rev. Thos. G. Wright, of Roadstown. Sixteen Baptist churches were represented, and many ministers were present belonging to other denominations.

“The services were introduced by Rev. Mr. Gregory of the First Presbyterian Church, Bridgeton, who gave out the hymn,—

Why do we mourn departing friends?

four stanzas of which were sung. Then followed the reading of the fifth chapter of Second Corinthians, by Rev. Mr. Gillette, of the Seventh Day Baptist Church, Shiloh, after which prayer was offered by Rev. Mr. Kain. Rev. Mr. Stuart, of the Episcopal Church, Bridgeton, then announced the hymn,

‘On Jordan’s stormy banks I stand,’

four stanzas of which were sung.”

Rev. Mr. Barker preached the funeral sermon, according to the request, made to him by the deceased, only a few weeks before his death while they were attending the funeral of an old friend, Rev. William Bacon.

“Mr. Barker said: ‘If any thing will move the heart of the Christian minister, it is the triumphant death of a fellow-laborer; and the words to which I would direct your attention on the present occasion,

in connection with the death of such a servant of God, are found in the Epistle of Paul to the Philippians, i. 21-23.—“For to me to live is Christ, and to die is gain. For I am in a strait betwixt two; having a desire to depart, and to be with Christ, which is far better.” These words not only expressed the feelings of the inspired apostle, but the sentiments of the faithful servant of God in all ages of the world and under all circumstances.’

“The sermon discussed the state of mind with which Paul viewed both life and death, and defined the position of a Christian minister, to be one that looked upon life as a blessing, because of its value to the cause of Christ; that viewed death as repulsive and not to be desired, yet which could be accepted in preference to life, because it introduced him to a state of blessedness far superior to anything attainable upon earth. Life and death were two good things, and the true minister was often in a strait which to choose between them. These ideas were applied with much felicity to the character of Mr. Challiss, whose life and character were justly and tenderly portrayed.

“In concluding, the speaker said, ‘Thus passed away one whose life was spent in holy toil, and whose death is victory. May this death secure for his children that for which he spent so much of his life. The death of a good man, especially a pious father, is

a legacy to surviving friends of more value than the gold of Ophir. He was not a king nor president of a republic, but he has borne nobler honors, and wears a brighter crown than potentates on earth.

“Thus, my brethren in the ministry, we are passing away. He is gone whither we are journeying soon. May we, like him, fight the good fight, finish our course, and receive from the Lord a crown of righteousness. And may God, of his infinite mercy, sanctify to all here, the dispensation of his word and providence, that we may be wise unto salvation through faith in Jesus Christ.’

“Rev. Dr. Murphy, of Salem, followed with a short address, giving some reminiscences of Mr. Challiss’ early Christian life and entrance upon the ministry, as recalled by the old people of Salem, where his childhood and youth, and early Christian life were spent, and where he was licensed to preach the gospel. He then added, ‘Our departed brother has written his own epitaph. He has written it in the hearts of many who now have hope in Christ, who regard him as the instrument in the hands of God of leading them from darkness into light and liberty; in the experience of many souls now in glory; in the memory of the living who know the toils of his life and the fidelity of his ministry; he has also written it, as he desired it should be inscribed on the stone that marks

his resting-place. I hold in my hand, in the writing of that hand which is now cold in death, this epitaph prepared by himself.

“In memory of REV. J. M. CHALLISS, who departed this life after almost a half century spent in the ministry of the word, in four different fields of labor: Upper Freehold, Lower Dublin, Marlton, and the First Cohansey Baptist Church. He was born in Philadelphia, on the 4th of January, 1799; baptized and licensed to preach by the Salem Baptist Church; died in Bridgeton,—

Jesus is mine and I am his,
What can I wish beside;
My soul shall at the fountain live
When all the streams are dried.’

“What a legacy has our brother left us! We thank God for his long and useful life as a devoted Christian minister. His memory is fragrant to us who are here to-day as ministers of the gospel. He being dead yet speaketh to us. For many years some of us have been accustomed to meet this dear brother at our annual gatherings, and receive the warm greetings of his kind heart, and the pressure of his fatherly hand—for he had a hand that was fatherly in its pressure. But to-day we look upon his face for the last time; his image will remain in our hearts, his works will live after him. Let us all seek to follow him, as he followed Christ.”

“Rev. Mr. Ballard, of the Methodist Episcopal Church, offered the closing prayer, after which Rev. T. G. Wright read the hymn which had been the favorite of Mr. Challiss toward the close of life,—

‘My heavenly home is bright and fair,
Nor pain nor death can enter there.’

“At the close of the services, about one hundred of the children of the public schools passed and viewed the remains, after which the congregation took their last look upon the well-known features; and then the body was conveyed to the Baptist burial ground, and there deposited, in a sure and certain hope of a blissful immortality beyond the grave.”

The benediction was pronounced by the Rev. W. R. McNeil, of Bridgeton, and the family and friends turned away from the grave of this faithful servant of God, sorrowing most of all that they should see his face no more.

In the Bridgeton Baptist Cemetery, near the north-east corner of the Pearl Street Baptist Meeting House, on a lot now beautifully enclosed, and in a vault prepared for its reception, the body sleeps in death till the Master bid it wake. A chaste and substantial memorial stone, bearing the inscription prepared by the departed, marks the resting-place of his dust.

We linger here a little longer to lay upon his grave some of the offerings which esteem and love continued to bring, as grateful and fragrant tributes to his memory.

The following extract is from an editorial notice of Rev. J. M. Challiss, which appeared in "The Pioneer," of April 24th, 1868; from which we have already quoted. It shows the position Mr. Challiss held in the estimation of the citizens of Bridgeton, and it is given as a just and discriminating tribute to his memory:

"A sorrowful surprise awaited the citizens of Bridgeton on Thursday of last week, in the announcement of the decease of the beloved minister whose name appears at the head of this article.

"He had for several years past so moved among us with his pleasant presence, so ardently interested himself in all things that were lovely and of good report among us, so linked himself to the entire community by all the kindest feelings which bind us to each other, that the statement of his death was felt as if it had been a brother. Mr. Challiss, as a Baptist clergyman, was ardent and decided in his denominational preferences and convictions, yet entertained the most thorough respect for the religious preferences of others
• where they differed from his own, and in this way had

secured the love of all the clergymen of the different religious persuasions in the city and vicinity. His kindly heart overflowed all his sentiments, and all Christian and moral movements found in him an earnest coadjutor. He evinced, both with voice and pen, a deep interest in the temperance cause, and there is no man in the country whose loss in this direction would be more deeply felt than Mr. Challiss.'—He always felt a large regard for the education, both secular and religious, of the children, and for several years was the superintendent of the public schools in the city, which office he filled to the general acceptance of the people; and indeed in all respects, both as a citizen and Christian minister, he deserved and received the appreciative regard of the entire community. His funeral services took place on Monday morning of this week, from the First Baptist Church of this city, with which he had for the last few years been connected as a retired minister. Although the day was a stormy one, the clergymen of the denomination from all the towns in the vicinity were in attendance, and the large edifice was filled with people who were present to testify their respect for the deceased."

The following resolutions, which were published at the time, according to the request of those adopting them, are accepted as a tribute to the memory of Rev.

Mr. Challiss, from those who sustained church relations with him during the last eight years of his life, and from those who enjoyed his last stated labors.

"At a regular church meeting of the First Baptist Church, of Bridgeton, held April 16th, 1868, a committee was appointed to draft resolutions and present to the church in relation to the death of our beloved brother, Rev. James M. Challiss, and they reported the following resolutions which were unanimously adopted on the evening of May 8th:

"WHEREAS, Our beloved brother, Rev. James M. Challiss, departed this life April 15th, 1868, and this church desires to express its condolence with the bereaved family; therefore

"*Resolved*, That we tender our warmest sympathies to our bereaved sister and her family, believing our loss to be his eternal gain.

"*Resolved*, That we miss him from the public and private meetings of the church, where he always manifested the greatest interest for this church;

"*Resolved*, That his Christian graces, his earnest, devoted life, his untiring service in the cause of our blessed Saviour, are all worthy of our imitation;

"*Resolved*, That his example as a Christian minister, in season and out of season, showed his interest in the truths he so long preached and practiced."

At a meeting of the Mount Holly Baptist Church,

held May 10th, 1868, the following preamble and resolutions were unanimously adopted:

"WHEREAS, The death of the late Rev. James M. Challiss calls for a memorial expression on the part of this church, with whom were spent almost his last energies in stated pulpit ministrations; therefore

"*Resolved*, That in the death of this venerable servant of God, so long identified with the interests of evangelical religion and the cause of education in New Jersey, the State has lost an honored citizen, and the Church a beloved and useful minister.

"*Resolved*, That while many mourn this stroke, we as a church feel especially called upon to record our sorrow, when we bring to mind the edifying sermons, replete with consolation to Christians, with solemn warnings and tender appeals to the unconverted, uttered by his voice from our pulpit for twenty consecutive Lord's Days during last summer and autumn, in the absence of our pastor. Nor can we forget the repeated evidences of his interest in our Sunday School, and especially in the Bible class of young men.

"*Resolved*, That this church will long remember with peculiar emotion the occasion of his last presence with us, when our pastor, with marked warmth of manner, once and again, on his own behalf and in the name of the church, thanked his venerable brother for the acceptable manner in which he had filled his place,

and for the deep interest he had manifested in the welfare of the church.

"The few remarks added on that occasion by our departed father in Israel were full of tender feeling, and we lingered on the threshold, sorrowing most of all that we should see his face no more.

"*Resolved*, That our estimate of the exemplary and lovely character of the deceased may be embodied in the words of one who long witnessed his daily walk and conversation; 'His character may be summed up in one phrase—simple-minded goodness. His nature was so sweet, his words so full of wisdom and fatherly counsel, his heart so warm, his feelings so benevolent, his appearance in late years so calm and dignified and patriarchal, that instinctively we all loved him.' To this we would add that in him were exemplified, in an eminent degree, those cardinal elements of true Christian character—love to God and love to man.

"*Resolved*, That our warmest sympathies are with the widow and family of our deceased friend in this hour of affliction; and our earnest prayer is that when they too shall be called to exchange the fleeting scenes of earth for the unchanging realities of the spirit world, they may join him where he is even now ascribing praises unto God and the Lamb."

But it was not from individuals and single churches only that these expressions of worth and sorrow came;

Conventions of ministers and other delegates, in their own name, and in the name of the churches they represented freely sent their offerings of tribute to his memory.

The death of Mr. Challiss was officially announced to the Executive Board of the New Jersey Baptist Convention, at the quarterly meeting, held at Hightstown, May 8th, 1868. By common consent the regular order of business was suspended, and Rev. H. F. Smith, Secretary of the Board, presented the following paper, which, after appropriate remarks by several members of the Board, was unanimously adopted.

“WHEREAS, Our Great Master has lately called to himself our fellow-laborer, James M. Challiss, for twenty years, and at his death, a Vice-President of this Convention.

“*Resolved*, That this Board pungently feel the loss of his presence, ripe experience, wise counsel, and manifold labors with us in the cause of State Evangelization.

“*Resolved*, That while we bow submissively to this dispensation, we recognize the divine voice calling us to renewed devotedness in the work, and we solemnly pledge ourselves to emulate the interest of our departed and departing fathers in the growth and prosperity of feeble bands of brethren pledged to the upholding of the *whole* truth as it is in Jesus.”

The West New Jersey Baptist Association, with which Mr. Challiss was connected for about forty years of his ministry, was held in September, 1868, in the Pearl Street Baptist Meeting House, Bridgeton, near which his remains were entombed. Several churches called attention to his death, in their letters to the Association, in suitable expressions of their appreciation of his worth and work, and their sorrow for his loss.

The Committee on Obituaries made special reference to his death. After referring to some of the leading points in his life and ministry, and the success which had attended his labors, they added: "His last illness though brief, was most painful, but throughout his intense sufferings, he was abundantly sustained by the presence of his Redeemer. On April 15, 1868, in his 70th year, his eventful life ended, and he entered that rest which is glorious in its peace, its purity, its joy, its eternity. Beautiful and fitting as is the monument erected to his memory in the cemetery adjoining this house of God, his praise in the churches, his place in the hearts of his brethren in the ministry, is a still better tribute to his worth, and a more enduring memorial to his honor."

This report was followed by remarks from a number of ministers and others, who gave expression to their high estimate of the character and labors of the

departed, and recalled many pleasant reminiscences of his life.

"I remember," said one, "the first sermon Brother Challiss preached in the old Cohansey meeting-house. It was nearly fifty years ago. I was a boy, but not without some anxious thoughts. He was young, just entering the ministry, and full of zeal and fervor. I remember well the first hymn he gave out, and his text and the sermon. The impressions made upon my heart by that service have never been forgotten in all these years, and they are vividly recalled to-day."

Said another, "He was my nearest neighbor, as a pastor, in my first settlement. He gave me 'the charge' at my ordination, and his continued counsels were of great value to me. I esteemed him much,—I loved him more—he was so kind, so fatherly."

"Brother Challiss in the pulpit," said another, "is among my earliest recollections. I remember him distinctly from the time I was seven years old. I had a kind of holy reverence for him, and when I would hear him sing,

'Am I a soldier of the cross?'

I thought heaven was almost begun on earth. Such were my childhood thoughts of him; but I have always regarded him as a model man and a model Christian pastor,—faithful to God's truth and faithful to the souls of men."

Said a layman, "I have known Brother Challiss and his work for many years. No man in this Association was held in higher esteem. I loved him for his Christian spirit, for his consistent example, for his untiring zeal, and his faithful care of the flock over which he was placed."

The New Jersey Baptist State Convention met at Trenton a few weeks later, and added their tribute to his memory, from which the following is quoted.

"Last year, with accustomed punctuality, and a face radiant with Christian joy, our venerable, much loved FATHER CHALLISS met with us, and participated, as usual, in our deliberations. The mention of his name almost prompts us to reach out for his warm hand-grasp; but—he is not here—he sits in the great Convention of Conquerors. . . . His name appears, as a member, in the record of our first Board meeting, October 20, 1830, and from that time till his departure few marks of absence are found against his name. For twenty years, and at his death, he was Vice-President of the Convention.

"His whole ministry covered a period of more than forty years, during which he was instrumental in bringing many souls to Christ, some of whom now occupy positions of prominence and usefulness in our churches. Without attempting to portray particularly our dear brother's personal and official character, we

will simply express our conviction, and that of all who intimately knew him, that he was a man of God, a faithful pastor and a good minister of Jesus Christ."

But these expressions of tribute to the memory of Rev. J. M. Challiss were not confined to his own State. They came from neighboring States and from the far West.

During the session of the Kansas Baptist State Convention, held in the city of Atchison, early in June, 1868, his death was announced to that body. We quote from the proceedings which followed, as published in a paper of that city.

Rev. L. A. Alderson then offered the following resolution :

"*Resolved*, That we cherish, with tender regard, the memory of Rev. JAS. M. CHALLISS, of Bridgeton, N. J., who acted in the organization of this Convention, having previously aided in the organization of the Baptist State Convention of New Jersey, and who, having preached the gospel a full half century, went to his rest on the 15th day of April last, in the 70th year of his age.

"Mr. Alderson said that he offered this resolution feeling assured that it but expressed the sense of the Convention, and of all who knew the venerable servant of God, who after a long life, conspicuous always for the most devoted Christianity and the most ardent

and untiring zeal in behalf of the church, had at last passed away to that 'kingdom not made with hands, eternal in the heavens.' He referred, with deep feeling, to the profound interest Rev. Mr. Challiss took in the organization of the Baptist Convention of Kansas, and to the energy and zeal he had manifested at its first meeting. Those who were present on that occasion would never, he said, forget how earnestly he prayed that the blessing of God might attend their labors, nor the wise and sagacious counsel and advice which his long experience and sincere piety enabled him to give. Brother Challiss also felt the deepest interest in the erection of the house of worship in which we are now assembled. He manifested the warmest zeal in aiding and assisting the little congregation which undertook its building, and to his efforts the success which finally attended the work is largely due.

"He was esteemed and honored by the Baptist denomination as one of their most able, devoted, and zealous clergymen, and profound sorrow was felt at his death.

"The speaker deemed it peculiarly appropriate that the Convention of this state, at the organization of which he was present, and in the labors and success of which he felt so deep an interest, should testify their sense of bereavement at his death, and their esteem for

his exalted character and life-long devotion to the ministry of God's word by the passage of a resolution such as he had presented.

"Rev. R. Atkinson said that it gave him great pleasure to add his testimony to what had already been so truthfully said of Rev. Mr. Challiss. He had, he said, sat for years in the church with him, and he knew the zeal, devotion, and energy with which Mr. C. had labored in the service of his Father. Whoever was absent at the assembling of the church, convention, or boards, he was always there.

"He was pre-eminently a man of God. His example was the pure gold of active, disinterested, earnest, faithful Christianity. Often had the speaker seen him in the Convention of New Jersey, gray-haired and venerable with years; and when the younger men were excited by discussion on some contested point, he would rise and silence us by saying, in his impressive manner: 'Jesus is listening, brothers! Jesus is listening.' So he poured oil on the troubled waters, and so he always brought us back to a sense of our duty and our position."

"The Resolution was adopted by a unanimous vote."

Of the many individual letters received, bearing tributes to his memory, or words of condolence for the afflicted family, only two can be referred to.

An intelligent Christian lady wrote to the afflicted widow,—“ You, my dear friend, can take sad pleasure in reviewing the past life of your sainted husband, knowing he was a successful laborer in the service of his Master. A kind and winning way he had of arousing sinners and pointing them to the Lamb of God, that none could but feel under his ministry.”

The Rev. James E. Welch, D. D., an aged and venerable minister of the gospel, wrote from his home in Missouri,—“ I have been informed that the family of our dear brother, Rev. James M. Challiss, deceased, design to publish a memoir of his life. I am glad to hear it, for I think those of us who knew him intimately for forty years, whenever we read it, will be ready to exclaim with an apostle, ‘ I thank my God upon every remembrance of you.’ Yes, there are some ministering brethren of such sociable and amiable disposition, and so unassuming and kind, that we never think of them without feeling disposed to ‘ thank God ’ that such men ever lived, and that we had the happiness of being associated with them in labors of love, to spread the gospel of our divine Redeemer. Such was James M. Challiss, whose death we all lament.”

With these tributes to his memory, laid as a garland upon his grave to blend their fragrance with the fragrance of his whole life, we turn away from the place where his dust sleeps, rejoicing that we sorrow

not as those who have no hope, but know that to those who live for Christ, to die is gain. So we comfort our hearts with these words:

"Precious in the sight of the Lord is the death of his saints."

"The memory of the just is blessed."

"Servant of God, well done;
Rest from thy loved employ:
The battle fought, the victory won,
Enter thy Master's joy.
The pains of death are past;
Labor and sorrow cease;
And life's long warfare closed at last,
Thy soul is found in peace.
Soldier of Christ, well done;
Praise be thy new employ;
And, while eternal ages run,
Rest in thy Saviour's joy."









